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July 17, 1953,

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NEW ST. ALBAN'S CHAPEL: The Episcopal Church at work at Southern Methodist University [see page 20].

Clint Grant

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and the Thought of the Episcopal Church

P. 12: Let's Stop Starting Colleges



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LETTERS

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I would suggest that any Rector or Vestry which might be interested in acquiring such a set should write directly to the treasurer, Mr. A. G. Ellis, at: 1 Tree Road, Camps Bay, Cape Town, South Africa.

(Very Rev.) FRANCIS B. SAYRE, JR.
Dean, Washington Cathedral.
Washington, D. C.

The Bishop in Iran

IT was my great privilege to work for four years (1935-1939) in the diocese of Iran and consequently I used to know Bishop Thompson and his wife well. Both of them have given practically all their lives to the work of the Church in that land, first in the old Stuart Memorial College at Isfahan (this was closed by the Iranian Government in 1940). . . .

It is tragic to think . . . that now after so many years of faithful and unselfish service they have to leave that land and its people, whom they have served so faithfully [p. 11 and L. C., May 3d, 2d edition].

It is certainly the responsibility of us all to bring the Thompsons and many others like them in many parts of the world daily to the Throne of Grace, asking that they may be protected and guided and helped in all their work. The Christian Church in many parts of the world is facing great problems and great dangers. The age of the martyrs is still with us, and we can help!

(Rev.) MARTIN T. LORD,
Rector, St. Matthew's.

Bogalusa, La.

Indian Hill

IT becomes increasingly evident that the Indian Hill controversy is going to be a sore spot and a "bone of contention" in the Church for a good long time. Frankly, it seems to me that your letters section is doing little, if anything, to be helpful in this situation.

While I believe that discussion by letter is a good thing, especially on controversial issues, I do believe also that when the questions under consideration are in great part factual in nature, it might be well if the policy of THE LIVING CHURCH were to present the facts which are relevant.

Judgments on theoretical issues are, of course, subject to lengthy debate, and are primarily of value because they help to create a general climate of opinion, as well as to bring to light relevant material.

However, the real problems which round the Indian Hill question are seems to me, well stated in the letter Bishop Conkling as reprinted in THE LIVING CHURCH of January 18th. But the questions are questions of fact, and an investigation through the proper authority, i.e., the rector of the Indian Hill Church or the bishop of the diocese of South Ohio, would supply the answers.

In criticism of your present policy, I may say that you are creating a "climate of opinion" about the subject, without a consideration of the facts which make that opinion of some value.

Those who are truly concerned for maintenance of our Catholic standard Faith would do well to inquire first at the details of the actual situation, broadcast opinions and to ask questions publicly which ought to be asked first privately is not only a breach of good manners, but is certainly harmful to unity within our own Communion.

(Rev.) RICHARD H. ASH
Rector, St. Peter's Church
Gallipolis, Ohio.

The Bishop and the Dean

(1) Is unbiased reporting the aim of THE LIVING CHURCH?

(2) I have always found it to be so.

(3) That is why I buy and read THE LIVING CHURCH.

(4) To get the whole story.

(5) In the May 3d issue regarding bishop and dean

(6) Why do we not report facts?

(7) The answer to question 5 put by the Dean is, "I did apologize at the June 1952 meeting of the Lesser Chapter—having called the Bishop 'a fool'" (Committee Report, p. 23).

(8) "He who calleth his brother a fool is in. . . ." This is our Lord's formula for charge.

(9) "[such speech]" in place of "a fool" minimizes the picture [L. C., May 3d].

(10) Your caption under the picture of the bishop gives me the slant that the bishop is a tyrant who gives one answer and the dean must leave. The dean thus appears as the wronged party; this is false to the facts.

(11) Please, Mr. Editor, I want to buy and read THE LIVING CHURCH and to have my future parishioners buy and read it. I will want my people to get facts.

(12) In the interest of some small amount of future circulation please either print the omitted fact or enlighten me why you chose not to do so.

(13) We print depositions. Why slander? The truth must be served.

GORDON A. TAYLOR

Berkeley Divinity School

New Haven, Conn.

Editor's Comment:

In reply to item 13, it is neither gallantly nor ethically defensible to publish a slanderous statement preceded by the words, "X said . . ." The question we admit, on a somewhat different footing when the introduction to the subject is "X" said he was sorry he

and . . ."; however, we do not like to have a bishop called a fool in our columns, even by indirection twice removed. Since it is now asserted that our omission was unfair to the bishop, we hasten to repair it by publishing the above letter.

As a priest who only recently has left the diocese of Maine after a very happy stay there of three and one-half years, I feel I must say that I am somewhat distressed by the tone of your report [L. C., May 3d] on the situation at the Cathedral Church of St. Luke in Portland, Me.

In all fairness, therefore, I am bound to state that in my experience as a priest, which includes both the Church of England and the Episcopal Church, I have never known a bishop who has been a wiser, more consecrated, or finer Father in God, than to his clergy and to the laity, than Bishop Loring of Maine.

(Rev.) ANTHONY P. TREASURE,
St. Paul's Church.
Norwalk, Conn.

Bishops' Statement

WISH to add the testimony of my own very grave concern to those of the Rev. Thur W. Abraham [L. C., April 12th] and others, about the Bishops' Statement, being convinced that we speak for the great majority of our fellow Churchmen and women.

At the time of his consecration each bishop takes this oath (Prayer Book, page 2):

"In the Name of God, Amen. I (N) chosen bishop of the Protestant Episcopal Church (N) do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America. So help me, God, through Jesus Christ."

Part of that doctrine, discipline, and worship is the rubric after the Confirmation service quoted by the Rev. A. W. Abraham, which, by the way is not only in the rubric, but one of the canons of the Anglican Church.

How can the bishops, having taken a solemn oath like that before God and men, then proceed to state [L. C., April 12th, page 6] "There may well be times . . . when a Bishop of our Church . . . will decide that for a particular occasion an invitation may properly be issued to all baptized communicant members of other churches present to receive the Holy Communion at our Prayer Book celebration"? This the Bishop of New Hampshire announced to do on May 11th at an inter-church gathering in Manchester.

For the last 15 or more years a curious and of woolly sentimentalism seems to

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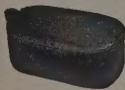
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LETTERS

have taken possession of our leaders, and spread downwards. Almost without exception those smitten are kind, dear, and lovable people, with the best of intentions; but this miasma seems to soften their brains, cloud their judgment, and make them unable to face facts.

One plain fact is that the Protestant sects left the Church because they no longer believed in her doctrine and worship and discipline.

Another plain fact is that these members still do not believe in the Holy Communion as the Body and Blood of Christ, but only as the taking of bread and wine in memory of Him.

Contrary to Christ's command, the Bishops propose to place our Pearl of Great Price before those who do not appreciate it.

This is a grievous matter, and must not be lightly put aside. I firmly believe that, unless the Bishops' Statement is withdrawn, it may in time lead to the complete disintegration of the Church.

The bishops may find that it is easier to start an avalanche than to stop one.

(Mrs.) DOROTHY M. PEART.

Pacific Grove, Calif.

The Ministry

SPARKED by an article in the January 1953 issue of the Bulletin of the diocese of New York, by the Very Rev. Lawrence Rose, dean of GTS, re Theological Education Sunday, I am moved to suggest to both the clergy and the laity that we take to heart more earnestly the direction of the Prayer Book in the Bidding Prayer (p. 47—the Pension Fund Ed.) "... ye shall pray for a due supply of persons fitted to serve God in the Ministry," to which the dean calls our attention.

God's will cannot be accomplished in this world, if the members of His Body—the Church — both individually and corporately, by prayer and personal effort, fail to do their part in recruiting for the ministry, as well as in other activities. How many of the clergy observe the Em-

ber Days at the four seasons, by prayer and fasting, as directed in the tables rules concerning "The Days of Fasting Abstinence . . . on which the Church requires such a measure of abstinence as more especially suited to extraordinary Acts and Exercises of Devotion?" The rules apply to the whole body, not to the clergy. How often do we hear announcements from the chancel regarding these obligations, and what opportunities given the laity in many parishes for proper observance of the Ember Days, which there are appointed a Proper Collect, Epistle, and Gospel (P.B. pp. 261), as well as other prayers (P.B. pp. 39), and in the Litany?

Bishop Conkling [L. C. February 8] cites a common opinion among many that the Episcopal Church is not a "prayer Church." The very general neglect of Order for Daily Morning Prayer, Daily Evening Prayer (during the week) and the observance of Holy Days, which Propers are appointed, as well as the disuse of family prayer, would seem to justify this opinion, as far as corporate prayer is concerned.

When the clergy recognize their responsibility in this matter, and the laity aroused to their obligation and demand the opportunity for a corporate expression in fulfilling this obligation in a public service especially provided for the occasion, then perhaps the call to the vocation of priesthood may be heard and responded to by many more, and the additional means provided for their preparation and training for this ministry.

(Rev.) JOHN N. ATKINS

Shulls Mills, N. C. G.T.S. '01

Mission Churches

I WANT you to know that I feel that you have definitely hit two things the head in relation to work in mission churches [L. C., April 5th]. First, its casual tendency to selectivity of ill-minded people and, secondly, the all-frequent feeling that a mission church for the trial and error activity of seminarians who wish to "cut their teeth" on the new found knowledge of their seminary days — and then move shortly when they have been around a couple of years.

I have been a "mission priest" now these first five years of my late arrival in the priesthood and I am sure that the above two factors are all too prevalent. If a priest is truly anxious to serve the Lord without regard to worldly ease or pleasure there is no more satisfying or rewarding work than to be a part of steady growth toward "maturity" (par status) in the Kingdom of God through mission work. Furthermore, the challenge to relate the altar to the parish house is real and vital one but, in a mission, the successful blending of the two is more concrete and more real.

As I leave here to continue my work in other mission fields, I hope to have even one in this mission "get acquainted" with your excellent comments.

(Rev.) G. M. OTTSSEN

Vicar, Grace Church

Charles City, Iowa.

ACU CYCLE OF PRAYER

Parishes accepting station days in the cycle of prayer sponsored by the American Church Union, as a minimum observance, offer the Holy Communion for the cycle's intentions including petitions for the conversion of America to Christ, missions, the Unity of the Church, the armed forces, peace of the world, seminaries, and Church schools.

May

1. Grace and Holy Innocents', Albany, N. Y.
2. St. James', Leesburg, Fla.
3. St. Mark's, Geneva, Ill.
4. All Saints', San Diego, Calif.
5. St. Mark's Mission, Honolulu.
6. Advent, Boston, Mass.
7. St. Peter's, Sioux Falls, S. D.
8. St. Augustine's, Rhinelander, Wis.
9. Christ Church, Riverdale-on-Hudson, N. Y.
10. St. Michael's, Fort Worth, Texas.
11. Trinity Church, Brooklyn, N. Y.
12. Intercession, Stevens Point, Wis.
13. St. Andrew's, Valparaiso, Ind.
14. Holy Cross Monastery, West Park, N. Y.
15. St. Luke's in the Meadow, Fort Worth, Texas.
16. St. Mary the Virgin, New York City.
17. Good Shepherd, East Chicago, Ind.
18. St. Mary's, Denver, Col.
19. St. John's, Shawano, Wis.
20. St. Mary's School, Peekskill, N. Y.
21. St. Paul's Cathedral, Springfield, Ill.

The Living Church

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Things to Come

MAY 1953
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JUNE 1953
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May

Sunday after Ascension.
 Meeting, Episcopal Church's new National General Committee on Social Education and Community Action.
 Conventions:
 Connecticut. Long Island. Rhode Island.
 Southwestern Virginia, to 20th.
 General Board, NCC, Chicago.
 Conventions:
 Maine. Virginia. Western Massachusetts.
 Whitsunday (Pentecost).
 Olympia convention, to 25th.
 Whitsun Monday.
 Whitsun Tuesday.
 Erie convention.
 Harrisburg convention, to 27th.
 Ember Day.
 Ember Day.
 Ember Day.
 Trinity Sunday
 Church Conference of Social Work, to June 5th.

June

Coronation.
 1st Sunday after Trinity.
 St. Barnabas.
 Laymen's Training Program, Province III, Seabury House, to 14th.
 2d Sunday after Trinity.
 Outgoing missionaries conference, Seabury House, to 20th.
 Laymen's Training Program, Provinces I and II, Seabury House.
 3d Sunday after Trinity.
 Nativity of St. John Baptist.
 7th Sunday after Trinity.
 St. Peter.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national wire picture agencies.
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SORTS AND CONDITIONS

RELIGIOUS ceremonial is almost as important in the life of the Church as theology or morals, or even faith itself. Indeed, it interacts with the other elements of religion, helping to emphasize some great truths and to obscure others, to encourage one kind of devotion and discourage another. Great religious controversies have seldom strained tempers to the breaking point until they began to be expressed in public worship.

LAYMEN, in general, resist change in the order and appointments of public worship. So do bishops, whose great passion is to maintain the peace and continuity of the Church. This leaves to the priests the responsibility of introducing any changes in current practices to recapture the great emphases and recall to mind the great truths that have gradually fallen into neglect, as well as to adapt Church worship to the practical necessities of present-day life.

ACCORDINGLY, the layman should not be surprised if his parish priest wants to make changes in the time-honored way of doing things in his parish; and the priest ought not be surprised to find that his ideas for changes meet with lay resistance.

THE CLERGY have allies among the laity, however. Any man who serves as an acolyte quickly develops an interest in the ceremonial and ritual of the parish and a desire to improve and enrich it. The devout layman who goes to church several times a week is also likely to take a friendly interest in variety and enrichment. He has long ago solved all the problems of finding his place in the book and learning when to stand, sit or kneel, and is ready to study out such questions as when to cross himself, when to genuflect, etc., and to welcome the introduction of some new food for meditation.

THE INSTINCTIVE resistance of the ordinary layman to change is, in general, a sound one. Changes should be few, slow in coming, and truly expressive of the eternal gospel that does not change. And some changes that have been made in the past are now recognized to have been fads of doubtful edifying value. Today the experts tell us that the vested choir marching in procession is an essentially meaningless bit of human display. Equally harsh words could be said for the elaborate ceremonies sometimes employed in taking up the collection at Morning Prayer. All the experts today are sorry that the Gloria in Excelsis, based on the hymn of the angels at Christ's birth, turns up at the end of the Communion service instead of the beginning.

AND JUST HOW the laity were talked into giving up their service—the one which Christ established for the purpose of giving them His gift of Himself—and substituting for it the daily offices of the clergy, is one of the most amazing pieces of clerical innovation on record. It could not have happened if it had not been preceded by a long process of less and less fre-

quent reception of the Holy Communion by the laity when it was offered to them.

ACROSS the country, present-day clergy are working hard to give back to the laity what is rightfully theirs—a celebration of the Holy Communion every Sunday. Most parishes now have one at a rather early hour. Virtually all have a celebration at a later hour on the first Sunday of the month. But in a majority of parishes, the other Sundays of the month are Morning Prayer Sundays on which, if a layman wants to receive Holy Communion, he must get up early.

IN OUR parish, we have 11 o'clock Holy Communion one Sunday and Morning Prayer the next. Your columnist, being a chorister, goes to choral Morning Prayer regularly and loves it. He does not share the idea of some overenthusiastic partisans that Morning Prayer is irreligious.

THE TITLE of this column comes from one of the jewels of prayer with which Morning Prayer is studded. Other great features of Morning Prayer are the Te Deum, the Collect for Grace, the Old Testament lesson, the General Thanksgiving, and the prayer of St. John Chrysostom (which, however, does seem rather odd before a large congregation). When we have Morning Prayer, we don't have a chopped and botailed version, but everything except the short form of the "or this."

NEVERTHELESS, it is interesting to note that in recent years another service has been forging ahead of Morning Prayer in popularity in our parish, and now has just about twice as large a congregation each Sunday. This is the 9 o'clock family Communion service, followed by doughnuts and coffee. The church bulges to the doors for this service every Sunday, and it generally seems to be the choice of the new communicants who have come into the church in adult life as well as of many of the regulars. Oddly enough, it is the service attended by several of the doughty laymen who insist that the late service on Sunday should be Morning Prayer!

THIS DEVELOPMENT is not, of course, peculiar to our parish. It is a nationwide trend, and no Churchmanship label can be attached to it. When the layman has a choice between Holy Communion at a convenient hour and Morning Prayer at a convenient hour, everybody is happy, and some will take both.

CHURCH LAW wisely leaves the decision on these matters to the parish priest. He can consult anybody he pleases, and anybody who pleases can give him advice; but sound progress depends on the kind of knowledge of theology, Church history, parish problems, and personal considerations which only the priest has. Only weakness of this arrangement is that some of the younger priests do not realize that they still have some learning to do.

Peter Day.

NEWS FRONTS

Possible New Jersey Division

New Jersey's diocesan convention has asked Bishop Gardner to appoint a committee to study the advisability of dividing the diocese [which now includes all South Jersey counties] into two. More next week.

Expulsion Delayed

Iranian authorities have delayed the expulsion of Bishop Thompson [see page 11] until the end of May, Religious News Service reports. However, RNS learned that the Bishop and his wife planned to leave within 10 days [the RNS release was dated May 6th].

Sewanee Censured

In a strongly-worded resolution censuring the chancellor and vice chancellor of the University of the South the convention of the diocese of Missouri instructed the Missouri trustees of the university to work for the abolition of segregation at Sewanee.

A complete report on the Missouri convention, during which Bishop Lichtenberger was installed as bishop of the diocese, will appear next week.

Spokane Nominations

The synod of the Province of the Pacific, meeting at Grace Cathedral, San Francisco, has nominated three clergymen to succeed Bishop Cross as missionary bishop of Spokane. They are the Very Rev. James W. F. Carman of Trinity Cathedral, Phoenix, Ariz.; the Rev. John Craine, of Christ Church, Indianapolis, Ind.; and the Rev. Charles Neville, of the Church of the Good Samaritan, Corvallis, Ore.

The synod acted under national Church Canon 40, which provides that a synod may nominate up to three men to fill an episcopal vacancy in a missionary district within its province. The nominations will be submitted to the House of Bishops, which meets next in Williamsburg, Va., from November 9th to 13th. The choice of a bishop for Spokane by the House of Bishops must be confirmed either by the House of Dep-

News Flashes

Massachusetts' diocesan convention cautioned Congressional investigators, noting that "all citizens, including clergymen, have a duty to assist in such inquiries by testifying under proper safeguards of their constitutional rights."

A request from Bishop Daniels of Montana for a budget item of \$3000 for episcopal assistance, perhaps sometime after the bishop's 70th birthday, was included in the budget approved by Montana's convention. The bishop is 68.

The diocese of Pennsylvania has voted to admit women to its diocesan conventions, reversing a stand taken by convention several times in past years.

A new slate of directors pledged to admit the Planned Parenthood Committee of Mothers' Health Centers to the Welfare and Health Council of the City of New York, was elected, after sharp debate, by delegates to the Council's annual meeting, Religious News Service reports.

uties or a majority of the standing committees. The latter alternative will probably be used in the case of Spokane, since the House of Deputies will not convene until the next General Convention—in 1955.

Bishop Cross has been acting bishop of Spokane since his retirement last year. The Rev. C. Gresham Marmion, who was elected by the 1952 General Convention, was advised by his doctor against undertaking anything so strenuous at the time, and declined the election.

Plea Against Isolation

A plea that the Episcopal Church avoid "standing apart from other Churches in sober isolation in these days of world-wide threat and peril," was made at the recent Massachusetts diocesan convention by Bishop Hall of New Hampshire. The bishop made his plea a few days before the open Communion service scheduled to take place during the New Hampshire convocation of Churches, with Bishop Hall celebrating. The legality of the service had been questioned by a number of Churchpeople, and at least one Church organization, the American Church Union [L. C., May 10th]. [RNS]

The Sunday looks back to the exaltation of Jesus Christ "with great triumph" to God's kingdom in heaven, and forward to the gift of the Holy Ghost, "to exalt us unto the same place whither our Saviour Christ is gone before. . ."

FINANCE

For Some, a Slow Start

Even though the amount of money received by National Council as of March 31, 1953, exceeded the amount expected by almost \$25,000, Council treasurer H. M. Addinsell said in a report dated April 20th, "Quota payments by dioceses and missionary districts in 1953 off to a slow start."

As Mr. Addinsell pointed out, each domestic and ten overseas dioceses had made no payment by March 31. It was the payment in full and on payment of expectations by a number of dioceses that made the picture as favorable as it actually was and led the presiding Bishop to comment enthusiastically at the recent National Council meeting about payments by dioceses [see p. 7].

The amount received by National Council during the period January to March 31st was \$810,356.47. The amount expected by March 31st, equal to two twelfths of the total expectation for 1953 (allowing one month for collection and transmittal), was \$785,601.

In his report Mr. Addinsell said,

"The budget of the general Church program is composed, to a large extent, of salaries which have to be paid monthly. The adoption, by the dioceses and districts, of a plan to remit at least one-twelfth of the amount they expect to pay in each calendar month would meet the current monthly budget requirements."

NATIONAL COUNCIL

People and Money

By ELIZABETH McCracken

The April National Council meeting was notable for the number of missionary appointments made, and for money granted or loaned. Twenty missionaries were appointed to the field and eight of these will shortly begin work. The other 12 are awaiting results of medical examinations. Eight ready to go are:

William C. Buck, to the Dominican Republic; the Rev. Robert B. Greene to Alaska; William A. Hio, to Okinawa.

TUNING IN: [Sunday after Ascension is sometimes called "Expectation Sunday"—the Sunday on which we "wait for the promise of the Father," as did the Apostles and their company between our Lord's Ascension and the day of Pentecost.

Thomas H. Kaasa, Jr., to Japan; Richard Miller, to Alaska; Arthur H. Peacock (Brazil); the Rev. Edmund K. Sherrill (the Presiding Bishop's second son), to Brazil; the Rev. Edward P. Wroth, Jr., to Cuba.

The grants made to missionary projects were impressive not only for their relatively moderate amounts but also for the reason that they covered so large an expanse of territory. Bishop Sherrill, with enthusiasm, when the grant of \$35,000 was voted to help build a chapel at Iolani School, Honolulu:

"There are over 800 boys in Iolani school. It is a Church school, and yet there is no chapel there. They have \$25,000 toward a chapel. With this \$35,000 asked, they can build it. The boys at Iolani School receive Christian teaching; and they need a chapel in which to worship."

Another grant, of \$40,000 for a Christian Student Center, at Sapporo, Hokkaido, Japan, was made without debate, the Council relying on that part of the sixth report of Dr. Francis B. Wyre, the personal representative of the Presiding Bishop in Japan, entitled "Student Work," and a further long and detailed memorandum, prepared by Dr. Wyre, under the title of "Student Christian Work in Japan."

Grants were made for church building and repairing in the Philippines, Haiti, Puerto Rico, the Panama Canal zone, Japan, and Mexico; as well as grants for St. Andrew's Seminary, Guadalajara, Mexico and for a church in the atomic research town of Los Alamos, New Mexico. These last two grants are the only ones which aroused question or debate. Richard B. Kahle of Texas raised the question as to the wisdom of spending money on four very small churches:

"Why doesn't the Council approach the leaders in Mexico, the business men, and others who could exert influence and make contributions? The Church seems to do nothing for them; all the work is for boys. What does Mexico need of a Theological Seminary, to which half the money wanted is allocated — St. Andrew's Seminary, at Guadalajara?"

Bishop Bentley, Director of the Overseas Department, tried to explain:

"The appropriation to the seminary is made because native leaders are needed in Mexico. Unless we do enlist the middle class of people in Mexico, we shall be 50 years hence where we are today. Does that answer your question?"

Mr. Kahle replied:

"Only partly. At present, as I said, we minister mostly to peons. They may need trained leaders. The leaders in Mexico need trained men, to enlist their interest in the Church."

No one else spoke, and Bishop Bentley

said nothing further on the subject. The \$15,000 was voted for the seminary, and \$15,000 for four other projects.

The situation at Los Alamos was entirely different. A request was made for \$30,000, to assist Bishop Stoney of New Mexico and Southwest Texas to buy or build a church for the congregation of Trinity-on-the Hill, in Los Alamos, N. M. The request said that the "history of the Episcopal Church in Los Alamos has been that of a homeless wait," meeting in various make-shift quarters. They now meet in a 9,000 square foot building, the congregation



ST. PAUL'S POLYTECHNIC
The roof fell in.

meeting the entire operating budget of \$7,500. Funds in the total amount of \$15,000 are now in hand for a church. The \$30,000 is asked to supplement this fund.

It is difficult to maintain interest in the project, because Los Alamos is the site of a government scientific laboratory, devoted to the development of atomic energy. All adults in the town are government employees, who must leave immediately when their employment ceases. Naturally, it is hard to persuade them to put money into things there—even a church. The Council showed sympathy with this feeling, shared by the Presiding Bishop. It was finally voted to grant \$20,000 to Los Alamos, with the proviso that, if the other \$10,000 could not be raised there, the Council, through the three votes of the Presiding Bishop, the treasurer, and the director of the Home Department, could grant the money. This arrangement will prevent the matter's being held up until the October meeting.

Bishop Sherrill, just before the end of the final session, expressed great satisfaction with these grants, which, with a few others, amounted to \$200,000:

"This is the greatest advance in our missionary program since I have been Presiding Bishop. Several dioceses have overpaid

their expectations; and others have paid theirs in full. We have voted \$200,000 at this meeting for needed work. We still have \$800,000 in undesignated legacies. We can do what we have just done, with such payments and with careful administration.

"We can never get over the time when we cut the budget in half. Let us keep our reserves as large as we can. We can't vote \$200,000 at every Council meeting."

The loans made must be distinguished from the outright grants. The largest of these was that of \$100,000 to St. Paul's Polytechnic Institute at Lawrenceville, Va., for the complete renovation of the men's dormitory. The dormitory has become more and more out of repair but has still been in use, being the only dormitory available. Recently, the roof fell, and the building closed.

In his report as executive secretary of the American Church Institute for Negroes, M. M. Milliken said that the academic standard now adopted and to be maintained in all the schools of the Institute was so high that white students were inquiring about admission. This might lead to developments in the future of great interest.

Seabury Press

Leon McCauley, manager of Seabury Press, reported that progress in Prayer Book and Hymnal production was so great that, by the summer, there will be complete stocks in 60 styles, to be on sale in book shops throughout the country. He announced two new books in preparation: one by the Rev. Dr. J. V. Langmead Casserley, professor of Dogmatic Theology in the General Theological Seminary; and the other by the Rev. Dr. Theodore O. Wedel, dean of the College of Preachers. The financial situation, Mr. McCauley stated, was the best the Press had had, and would be even better by the end of the year.

James Garfield, reporting for Seabury Press as an incorporated body, said:

"The Press is all right *now*, financially, but we shall go down in the summer and early fall. We shall be short of cash from July to October, and are asking a loan of \$50,000 from the National Council. It is a matter of borrowing from the bank or from the Council. Sales go down in the summer, and go up in October."

The loan of \$50,000 was granted, with the agreement that it should be paid in November. Referring to earlier loans, for the payment of which no date was set, Mr. Garfield said:

"We never expected the Press to repay the loans of \$150,000, made in two loans of \$75,000 each at different times, under five years, or when the curriculum is in full use. In addition to these loans, the Press has also had gifts. We prophesied loss in the first three quarters of the first five years, and gains in the last quarter sufficient to wipe them out."

Christian Education

The Rev. Dr. David R. Hunter, director of the Department of Christian Education, in his report, told the good news that five courses of the new curriculum will go into what he expressed as "second level experimentation" by fall; and the entire series will be ready by the time of the General Convention in 1958. He went on to speak of the next problem:

"Leadership training is our next big problem after the curriculum—preparing the Church to use the curriculum. The great thing is a group in every parish of people who feel and know that they are experiencing redemption. On this consciousness, the curriculum must be based: (1) What is our basic task in Christian education? (2) What is our best approach to this task? (3) How can we help our parishes to make this approach? Answers to these questions must be found, through conferences, parish work-shops, and other means."

Dr. Hunter then said that the Department was being strengthened by several new appointments. These were: Miss Margaret McBride as associate editor in the Division of Curriculum Development; Miss Esther G. Pierce as associate editor, with special reference to work with the youngest children; and the Rev. Grant A. Morrill, Jr., formerly associate secretary to be executive secretary of Leadership Training. Mr. Morrill, who takes the place of the Rev. Walter Williams, has served churches in Ohio and Oklahoma and was a Navy chaplain from 1943 to 1946.

PARISH AND PREP CONSULTANT

Another new appointment of special interest was that of the Rev. Malcolm Strachan, chaplain of Groton School and master of sacred studies there, to be full-time consultant in parish and preparatory schools. Groton School has given him a year's leave of absence to do this work. The signal success of the work done by Dr. T. S. K. Scott-Craig during his first year as consultant on faculty work in colleges and universities led to a desire for similar work in preparatory schools.

Christianity in Colleges

Dr. T. S. K. Scott-Craig, whose appointment as faculty consultant was renewed for a second year, gave an extended account of his first year's work, under the title, "The Aim and two Main Tasks." He said:

"In the notable phrase of Bishop Sherrill, the aim of faculty work is 'the mobilization of our consecrated intellectual resources. . . .'"

"My first task, which has taken most of my time, has been to make a trans-

continental survey of selected colleges and universities, to discover three things, if possible: (1) how faculties can develop interest in Christianity, (2) how individual professors can implement their faith, (3) how college clergy can be assisted in recognizing the problems facing their faculties in relating Christian convictions to their vocation. . . ."

"My second task was to share in meetings of the National Association of Faculty Episcopalians, and in institutes and conferences, on various aspects of theology, in order to evaluate and extend an established portion of the Church's mission to the academic world. . . ."

"The survey shows that a significant number of faculty Episcopalians are working with their faculty members, and with



REV. GRANT A. MORRILL
New leadership leader.

administrators, to develop and deepen theological studies in the curriculum. . . . And many Christian professors of specifically technical subjects are finding ways of making technology a preparation for the Gospel. . . ."

A GOOD AND A NUISANCE

"As for implementing the Faith, for professors as for all Christians, the most important implementation is not new but old—the practice of the Faith. . . . As a layman and a professor, I have found the most difficult part of my task has been to discover ways of assisting college clergy to recognize the problems facing their faculties in relating Christian conviction to their calling as professors. . . . The clerical mind tends to think that the building of chapels, the hiring of professors of religion, and the holding of theological conferences are almost automatically good. But the lay mind tends to think (equally erroneously) that a new chapel building may be first of all a nuisance, and the new professor of religion one more problem, and the latest proposed conference just one more meeting. I think the answer to this one is two-way adult education: of the clergy by the professors, and of the professors by the clergy."

Promotion

Bishop Hobson of Southern California, chairman of the Department of Promotion, described a new plan of the department:

"The Department has a new plan taking one phase of the Church's work—a conference, instead of the old plan trying to cover several fields. Thus, Christian education will be considered, or work in industrial work, or any of the other fields. The central emphasis will be the National Council assisting the bishops and dioceses to do their utmost working together for the purpose of the Church."

"The emphasis this year in the Evangelical Member Canvass will be on proportionate giving, such as tithing or some other form of giving a fixed percentage of income. Our films are helping to make the faith real to Churchpeople. Footing film for the Philippines, for Japan, and Honolulu finished; but the actual pictures have to be completed. We expect to have a new picture ready in time for the Evangelical Member Canvass."

When Bishop Hobson finished, Presiding Bishop said a few words showing where he stood on the question of films and TV. He said:

"One major thing we should do; that is to enlarge people's knowledge of the magnitude of the Church's work. I think \$5,000 a great deal to spend on television. They don't see the opportunity it gives. When I was in Boston last winter I learned that Archbishop Cushing [an American Catholic] had had a television studio built right next to his official residence. Our vision is so small that we simply play with these powerful means of proclaiming the Faith. The Roman Catholic Church works with them."

Town and Country

The Town and Country Division, reported through its chairman, the Rev. F. Gresham Marmion Jr., of Dallas, various activities on the part of the Division. Among them were (1) the organization of a great amount of statistical and other data, which would provide the Church with a systematic picture of town and country work; (2) major work on the part of the executive secretary, the Rev. Clifford L. Samuelson, which included many diocesan and provincial conferences; (3) the completion of the National Town-Country Institute building at Roanridge, which includes a chapel, this having been made possible through a grant made by the Women's Auxiliary; (4) summer training institutes for rural clergy (a) at A&M College, College Station, Texas, June 3 to July 2d; (b) at Pennsylvania State College, June 15th to 19th; (c) at Virginia Polytechnic Institute, Blacksburg, Va., July 6th to 10th; (d) Michigan

College, July 7th to 17th; (e) Gregg Biblical Institute, June 22d to July 24th.

In regard to the criticism of Roanoke and the replies to it, recently appearing in the Church press, the report said:

"Everything has been said which was necessary to enable the Church to see clearly that the policies, organization, and in operation of the National Town-Country Church Institute are on a sound and fruitful basis, and that there is much evidence of a measurable and satisfying progress to show that progress is steadily being made toward achieving the basic goals of the Institute."

Laymen's Work

The Rev. George W. R. MacCray, assistant director of the Presiding Bishop's Committee on Laymen's Work, reported that there are 2,500 subscribers to the lay readers' sermons, many in the United States, but others in Africa, Australia, and other far-away places. These sermons are written by selected clergy. The sermon contest, open to seminary students, is under way. Seven prizes are offered by the Committee. The Rev. Dr. Theodore O. Wedel, dean of the College of Preachers, is the chairman of the board of judges.

Ecumenical Relations

Bishop Scaife of Western New York, chairman of the Committee on Ecumenical Relations, said in his report that the committee had given considerable time to the discussion of two questions: (1) "What is our relation to the Eastern Orthodox Churches, and their relation to us?" (2) "What is the financial situation, in terms of what we allocate and how the money is used?" The subject of the Eastern Orthodox Churches in the U.S.A. was considered at length. On the recommendation of Clifford P. Forrehouse, a member of the Committee, was decided to publish a handbook on the whole subject.

World Relief

The Rev. Dr. Almon R. Pepper, in his report on World Relief and Church Cooperation, said that his Committee had been particularly active in food and clothing contributions. For this urgently necessary service, \$43,000 was available. Gifts of garments were being received freely; but money had to be spent for blankets and clothing.

The Philippines

Bishop Binsted of the Philippines expressed some little excitement in the National Council by submitting a report

that he had three balances in hand from three appropriations made to him for building projects: \$1,800.13 from that for the Nurses' Home at Sagada; \$634.48 from that for an industrial building at Sagada; and \$454.18 from that for a staff building at St. Theodore's Hospital, at Sagada. Bishop Binsted asked that he be authorized to use three balances toward the building of a Nurses' Home at Brent Hospital, at Zamboanga. This was granted.

Another piece of good news in regard to the Philippines was the announcement that the Government had paid \$395,600



REV. CLAUDE L. PICKENS, JR.
In China since 1926

for war damage in the Philippines. No details were given as to the use of this money.

New Officers

The Rev. Claude L. Pickens, Jr., was appointed associate secretary of the Overseas Department, to take the place of J. Earl Fowler, to go to St. Luke's Hospital, Tokyo, as business manager. The Rev. William G. Wright, appointed director of the Home Department at an earlier meeting of the Council, takes office to succeed the Rev. Dr. George A. Wieland.

The Rev. Mr. Pickens has spent most of the years from 1926 to 1950 in China. As canon of St. Paul's Cathedral, Hankow, he was in that city for more than a year after its "liberation" by the army of the People's Republic of China.

Appointments

Two other appointments of special interest were those of Miss Louise B. Gehan, as associate secretary in the Division of College work; and that of

Miss Olive M. Mullica, to the staff of Windham House. Miss Mullica graduates this year.

Translation

The Council was in receipt of a communication saying that work had begun on a translation of the Apocrypha. Some editions of the New Revised Version would contain it, some would not. Thomas Nelson is the publisher.

Visitors

Lt. Calvin H. Elliott, home after 11 months on active service in Korea, as chaplain to the Marines, spoke and showed colored slides of the field of his work. He stressed the fact that, as chaplain, he was always with the men: in training, in the lines—everywhere he was permitted to go. The men were of all Faiths. They looked to the chaplain as a man who regarded them as brethren. The men cannot come to the chaplain; he must go to them, suffering what they suffer. A chaplain who stays in his quarters sees *nobody* but his assistant. The chaplains are part of the Marines.

Bishop Gray of Connecticut, who went to Manila to assist in the consecration of Bishop Ogilby, told also about his visits to other places, on his way out and on his way home. His vivid manner of presentation held the close attention not only of the Council, but also of the unusual number of guests present.

At another session, Miss Helen B. Turnbull, director of Windham House, outlined to the Council the purpose and methods of Windham House, which at present has 24 students. Most of the graduates become parish directors of Christian education; the rest do other Church work.

MINISTRY

Bayard Jones Recuperating

The Rev. Bayard H. Jones is recuperating from a slight stroke which temporarily disabled his right arm. Although it was necessary for him to rest from his duties as professor of ecclesiastical history at Sewanee's seminary he expects to teach in the Graduate School of Theology at Sewanee next August and to continue his work at the seminary in the fall.

Clergy Exchange

Two priests of the Episcopal Church will be among ten American clergymen who will travel to Great Britain this summer as unofficial ambassadors of goodwill. They are the Rev. Richard M. Trelease, St. Paul's Church, Kansas City, Mo., and the Rev. Arthur Lee

Thanksgiving Before Meals

Catholic: "Bless us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty. Through Christ our Lord. Amen."

Jewish: "Lift up your hands toward the sanctuary and bless the Lord. Blessed art Thou, O Lord our God, King of the universe, who bringest forth bread from the earth. Amen."

Protestant: "Bless, O Lord, this food to our use, and us to Thy service, and make us ever mindful of the needs of others, in Jesus' Name. Amen."

Courtesy—Davenport Chamber of Commerce

GRACE IN RESTAURANTS*
The souvenir hunting is welcome.

Kinsolving, St. James' Church, New York City.

This was announced by an official of the National Council of Churches who said that as part of an annual interchange program between the two countries, ten British pastors will spend the summer preaching in the United States while the ten Americans are filling pulpits in Britain.

PRAYER

Restaurant Idea Spreads

A campaign to spread the custom of saying grace before meals is gathering momentum in the Eastern Iowa-Western Illinois territory.

Launched recently by the Davenport Chamber of Commerce, the drive is aimed primarily at restaurant patrons.

The Davenport plan calls for each cafeteria and restaurant customer to be supplied with a simple, small white card bearing the legend "Thanksgiving Before Meals." Below it in engraved script are three suggested "grace" prayers—for Protestants, Roman Catholics, and Jews [see cut].

Every public eating place in the city, from the smallest diner to the biggest cafeteria, has been enlisted in the drive. And the restaurant owners have cooperated enthusiastically.

Patron reaction has been extremely favorable, according to restaurant management.

Biggest "problem" facing the drive is that of keeping the eating places supplied with the cards.

Many patrons take the prayer cards home with them. While this keeps the Chamber busy supplying the restaurants with replacements, the local clergy view the "souvenir" hunting with a welcome

eye since they believe it indicates that the grace is becoming a household institution in homes without it before.

Leader in the drive is Dr. Dave Palmer, president of the Davenport Chamber of Commerce. Dr. Palmer says Davenport got the idea from Mamaroneck, N. Y., where a similar campaign, sponsored by the Chamber of Commerce, has met with success.

[RNS]

PRESS

Look and American Weekly

Two widely-known secular periodicals plan to carry articles in May of special interest to Churchpeople. The May 19th issue of *Look Magazine* will feature a three and one-half page article explaining the Episcopal Church. The article takes the form of questions and answers. The answers were written by the Rev. W. Norman Pittenger.

A May edition of the *American Weekly*, a Sunday newspaper supplement, carries an article titled "The Rules for Parents," by the Rev. John Heuss.

MUSIC

Award Winner

John Leo Lewis, composer, organist, and choir director at Trinity Church, Aurora, Ill., has won the 1953 American Guild of Organists contest sponsored by the H. W. Gray Co., Inc., New York. His prize-winning anthem, "We Sing of

*The prayer card from which this cut was made was picked up recently, with the permission of the waitress, in a Davenport, Ia., restaurant by Edgar O. Dodge, advertising manager of The Living Church.

God," which was composed in Aurora will be performed for the first time in New York after its publication.

Mr. Lewis set his music to the words of Christopher Smart, which is hymn 314 in *The Hymnal*, 1940.

INTERCHURCH

Chinese Congregation

The Episcopal Church in the diocese of Pennsylvania is one of the seven sponsoring Christian bodies* behind a \$110,000 Chinese Christian church building that was recently dedicated in Philadelphia's "Chinatown," with Bishop Roberts, retired, of Shanghai taking part with other religious leaders in the dedication.

Religious News Service, which reports the event, says that it "represents the fruit of 10 years' interdenominational effort through a Chinese Christian Center," and adds that the sponsoring bodies "consider it the first really united Protestant Church in the city."

The Center, and now the new church has a native Chinese pastor, the Rev. Teng-Kiat Chiu, and his wife, and a young American woman who serves as director of a number of weekday activities. When Pastor Chiu preaches is a sentence in English, then in Cantonese, and so on through the sermon.

Asked by THE LIVING CHURCH particularly as to the Episcopal Church's part in this program, Bishop Hart of Pennsylvania said:

"If the Chinese Episcopalians who to the Center request the ministrations of our Church, Dr. Stockman [Rev. Peter R. Stockman, retired Superintendent of the Chaplain, Seamen's Church Institute, Philadelphia] will hold a Communion service for them in the Chapel at the Center. . . .

"I think that I should add that this work is in a formative stage. I am sure that our three trustees [see below] will see to it that our tradition is not violated. . . ."

Bishop Hart also called attention to a resolution passed by the executive council of the diocese April 4, 1952:

"Resolved, That the executive council of the diocese of Pennsylvania approves the request of the Chinese Christian Church Center that the Bishop appoint three trustees to serve on the board of trustees of the Chinese Christian Church Center at that this resolution be reported to the convention."

The Bishop appointed the Rev. Dr. Stockman and the Rev. Charles Long, D.D., and later appointed Mr. Henry J. Gideon.

*Other participating bodies: Baptist, Congregational, Evangelical and Reformed, Methodist, Presbyterian, and Society of Friends.

The Living Church

AFRICA

Chaplain for Mau Mau

Dr. Leonard James Beecher, newly-throned Anglican Bishop of Mombasa, Africa, said he would appoint a chaplain to visit police posts which have been set up in the heart of Kikuyuland in the battle against Mau Mau terrorists.

The bishop said he also hopes to obtain a chaplain to visit prisons which have been built to cope with some 20,000 Kikuyu jailed or detained under emergency regulations.

Bishop Beecher said the Church of England had put at his disposal a fund which will be used to provide a mobile task force to work with African clergy in the tribal areas occupied by the Kikuyu.

The Anglican leader made the announcement following a tour of Kikuyuland. He reported that 102 lapsed members had returned to the Church in recent weeks. These had confessed that they had joined the Mau Mau but expressed deep repentance, he said. "This is an open defiance of the Mau Mau," Bishop Beecher said. [RNS]

IRAN

Bishop Ordered Out

The Rt. Rev. William Jameson Thompson, Bishop in Iran, received new police order to leave the country May 9th, Religious News Service reported in a May 4th release.

Bishop Thompson was said to have been surprised by the order since Iranian authorities had issued an ouster notice in April giving him two months in which to leave. That notice came shortly after the authorities had revoked an earlier expulsion order against Bishop Thompson.

The bishop was reported to have asked the Swiss Minister Alfred Escherr to intervene on his behalf and seek at least postponement of the departure date. Mr. Escherr was instrumental last March in having the government revoke its first ouster order.

No charges have been made openly against the 68-year-old bishop. He said in April, however, that governmental authorities probably had been angered by the repeated visits of Bakhtiari tribal chiefs to his home.

The Bakhtiari currently are not in the good graces of Premier Mossadegh's regime. Bishop Thompson said there

was no political purpose in the visits of the tribal chiefs. He added that most of them were students.

The bishop said that his activities in Iran, where he has served 39 years, were "definitely non-political."

ENGLAND

Church of Scotland in Coronation

The Church of Scotland will officially participate in the coronation of Queen Elizabeth II., it was announced by the

Church of Scotland and to whose protection the sovereign is committed by declaration and oath.

"While these two Churches are separated by differences in doctrine, worship, discipline and government—one being an Episcopal Church and the other a Presbyterian Church—they both equally regard the Holy Scriptures and appeal to them."

He said that the place of the Presentation of the Bible in the service also would be altered. In other coronations it followed the actual crowning, but in the forthcoming ceremony, it was felt,



RNS

After singing in Church choirs for 81 years, believed to be a record in Anglican Church history, Arthur B. Wiswell has retired from the choir of the Cathedral Church of All Saints, Halifax, N. S. Shown with Mr. Wiswell, who is 90 years old, are two junior members of the All Saints' choir. One of the leading businessmen in the Maritime Provinces, Mr. Wiswell began singing in choirs when he was only nine. Despite his formal retirement, he said he will occasionally take his place in the chancel as an "honorary" member of the choir.

Archbishop of Canterbury, Dr. Geoffrey Francis Fisher.

This will mark the first time in history that the Scottish Church has been given a place in the traditional Westminster Abbey ceremony. Before the 1707 Act of Union, Scottish kings who also ruled England were crowned in separate ceremonies at Edinburgh and London.

Dr. Fisher said that the Moderator of the Church of Scotland will hand the Bible to the Queen, immediately after she has taken the Oath upon it, and will join with him in making the oral presentation of the Book. In previous coronations, the Bible was handed by the Dean of Westminster to the Archbishop of Canterbury, who then presented it to the monarch.

In explaining the innovation, Dr. Fisher said:

"The Oath refers to the two Churches in the United Kingdom—the Church of England and the Church of Scotland—whose position in regard to the State is established by law. These are the only two Churches whose position is thus spe-

cifically recognized and to whose protection the sovereign is committed by declaration and oath."

The new position, Dr. Fisher said, is "in all ways the right place, for it is one of the three foundation stones upon which all that follows is built."

"In the Recognition, the people accept the Queen as their sovereign and acclaim her as such. The willing consent of the people is necessary."

"In the Oath, the Queen binds herself to govern according to established principles of constitutional government in Church and State, to uphold law and justice in mercy, and to maintain the laws of God and the true profession of the Gospel. This Oath of the sovereign and the declaration made in Parliament are necessary before she can be crowned."

"Then the Presentation of the Bible is made to declare that the sanctity of both compacts—the people's and the Queen's—and the well-being of both rest upon the revealed truth of God contained in Holy Scripture."

"Thus the (three) foundations are truly laid, and the solemn rite (of crowning) can proceed. First the Witness to the Word and then the beginning of the Sacrament of Holy Communion." [RNS]

UNING IN: Westminster Abbey has been used for the crowning of English and British sovereigns since William the Conqueror, the first to be crowned there (Christmas Day, 1066). Only two kings not crowned in the Abbey since then are Ed-

ward V and Edward VIII—neither of whom was crowned at all. Presentation of Bible (which presumably includes Apocrypha) to sovereign is analogous to presentation of Bible (including Apocrypha) to a priest at his ordination.

Let's Stop Starting Colleges

. . . and begin to support those we now have

IN recent years several attempts have been made within our Church to found new colleges. None of these attempts has succeeded, beyond bringing into precarious life for a few brief semesters a few institutions which are academically inferior to most American colleges.

In view of this failure, three questions seem to be pertinent: (1) why were the attempts made?; (2) why did they fail?; (3) should the Church try to establish more Church colleges?

Thinking Christians have been disturbed by the secularism of the 20th century, and those interested in education have looked upon the universities as one of the prime sources of secularism. Since 1920 the colleges and universities supported by the state have grown, multiplied, and begotten their young. In quantity of personnel and splendor of equipment they outstrip the independent schools.

But there has been an uncomfortable feeling that "all that glitters is not gold," and that these huge state colleges, having prohibited religion officially from a place in the collegiate scene, have no center of reference, or point of coherence, and, in spite of their manifold intellectual activities, have failed to provide for their students the whole heritage of man's life on earth.

To a slightly lesser extent the independently controlled colleges became less concerned with the teaching and practice of religion, until very recently, and in many instances sloughed off the garment of denominationalism which they once wore.

In addition to the state universities and colleges, and the independently controlled colleges, the educational scene in our time has included numerous denominational colleges, some prominently in the public eye, some half hidden in the American bush, still clinging to the relationship which gave them birth.

Of these some were (and are) scholastically excellent, achieving a large degree

of academic freedom and managing to compete for able students with large independent and state controlled universities. Many of these colleges were (and still are) scholastically inferior, and their purpose as educational institutions is distorted by the narrow vision of their sectarian boards.

A NEED FELT

It appears to me that the attempts within our Church to establish colleges in Indiana, Texas, Mississippi or where-soever are primarily due to a sincere conviction that education without religion is impossible; that a proper college or university must provide for its students some knowledge of man's religious traditions, experience, and thought through the ages, and some opportunity for the exercise of the distinctive religious activity of corporate worship. And that these studies and exercises should be permitted, not on the periphery of the college activities, but in the center. We have felt the need of Church colleges because of the evident lack of Church, and even of a rudimentary knowledge of religion, in non-Church colleges, whether state owned, or independently owned.

These attempts at establishment have failed for a quite obvious reason. Because it takes millions of dollars to start any kind of college, and millions more to keep it going — particularly since the competition is so great — even old and hallowed institutions have difficulty finding funds enough for a roast beef dinner. Since there is no virtue in pouring money down a rat-hole or in maintaining third-rate service, these half-born institutions have wisely been disposed of.

By the Rev. Thomas van B. Barrett

Rector, R. E. Lee Memorial Church, Lexington, Va.

The final question that occurs to me is this: should the Church try to establish more colleges? Conceivably if an "angel" should appear from some corner of the country with several million dollars to spend on an educational memorial, it might be possible and valuable to start a new Church college, provided we had a good idea as to what a Church college should be, and what significance it might have in the educational scene.

But under present conditions such "angels" are not likely to be found; and if they are, they generally wish the memorials to be established at the feeble institutions which already have enough money to compete with the Ford Foundation. Certainly the General Convention is not going to appropriate funds for a Church college. It has more than can do to help support its present institutions, including the ACI¹ schools in the South.

The fact is, I believe, that it is foolhardy to try to start, or think of starting any college now; and perhaps not particularly a wise thing to attempt even if somebody came across an "angel" intent upon an individualistic monument. It would I think be wiser to pour our support into the existing Church colleges, provided we are clearly and sincerely convinced that a Church college is a valuable variation to the academic scene.

Other than the Negro institutions mentioned, badly in need of support, and a few junior colleges, there are four colleges of liberal arts for men, established under Church auspices, ancient in tradition, and of better than average academic rank. They are Trinity, Hobart Kenyon, and the University of the

TUNING IN: ¹ACI stands for "American Church Institute for Negroes," an Episcopal Church institute "to promote the cause of education of Negroes in the Southern states." Its schools: Fort Valley College Center, Fort Valley, Ga.; Gaudet Episcopal

School, New Orleans, La.; Okolona College, Okolona, Miss.; St. Agnes Training School for Nurses, and St. Augustine's College, Raleigh, N. C.; St. Paul's Polytechnic Institute, Lawrenceville, Va.; Voorhees School and Junior College, Denmark, S. C.



KENYON COLLEGE
The Chapel.

outh; the last two including schools of theology.

Of these four only Sewanee is a Church College in the literal sense. It is owned by 22 dioceses of the Church, and its trustees are elected at the conventions of those dioceses. A Church control over policy and curriculum prevails at Sewanee which does not prevail at the other Church colleges. As far as I know the other three institutions are controlled by independent boards of trustees. They are not "owned" by the Church, nor controlled by the Church. They are Church-related colleges by tradition and to the extent they wish to be related. Clearly this relatedness varies in degree and kind from one institution to another.

To the best of my knowledge they all have a chapel requirement and the Church services follow the Book of Common Prayer. Their publicity admits their church relationship, perhaps in too timid phrases. Their departments of religion, while good in quality, are not notable in quantity of courses offered or in the number of competent teachers. In comparison with the emphasis put

upon chemistry, psychology, economics, or physical education, "religion" in the Church college curriculum does not occupy much more important a place than it does in many independent colleges.

This, however, may not be significant in itself unless our idea of a Church college is where everybody "majors" in religion, and where every course is taught from a "religious viewpoint." It is the atmosphere of the college—the ethos within which all the disciplines conduct their enterprise—that is, I think, more important than the number of courses taught and taken in the field of religion.

It is possible to find a Christian atmosphere permeating the whole work of a non-Church college; it is also possible to find a Church college with specifically Christian purposes, which misses the real point of Christian higher education. It is possible, and highly desirable, to find in a Church related college a high degree of academic freedom and a consciousness, campus-wide, that the pursuit of truth is only meaningful if it is made in the faith that truth is one, because truth is of God, and that in His fear is the beginning of wisdom.

A NARROW CONCEPTION

It may therefore be true that what is needed is not more Church colleges (since the existing ones are neither full to capacity nor burdened with riches) but a clearer understanding of the contribution a Church-related college can make to education, the Church, and the world. In our sincere enthusiasm for the Church and its message, we seem to have too narrow a conception of what Christian higher education really is, of what a Church college ought to be.

The purpose of a Church college is not to have a source of supply for the ministry, or a training school for junior wardens, or a place of calm Anglican orthodoxy, which will never be disturbed by the heresies of Liberalism, Communism, or Mohammedanism.

If a Church college or a Church-related college has any reason for existence, it is to be a place in which God is admittedly the reason for trying to be educated. It is a place where opportunity is offered for informing the mind, and nourishing the spirit through religious studies and services of Christian worship. It is a place, or ought to be a place, in which there is a freedom and a ferment of intellect not possible in universities controlled by an always somewhat fearful state, or in colleges controlled by boards of Grant Wood trustees whose chief desire for higher education is the production of white, Republican Protestants.

Such a freedom, such a ferment of intellect, ought to be the chief glory of a Church college. It ought to be possible because a Church college ought to be a

college willing to risk the investigation of apparent falsehood in order to approach the truth, in the knowledge that apparent falsehoods sometimes turn out to be a part of truth which comes from God and turns us back toward Him.

To the best of my knowledge our Church colleges are dedicated to something of this sort. They have faults to be corrected. Religion as a study in the whole curriculum does not occupy a very important place. Their chapel requirements may seem outdated, and the services themselves too conventionally observed. They tend to be apologetic about their religious affiliation and at times unsure of their own purpose as church colleges. In the fury of competition for students and faculty they fall into the error of trying to be all things to all men. And no doubt, like the rest of us, they are somewhat led astray by what is being done at "the big places."

But in the main they have confidence in their purpose—and resolution in the pursuit of that purpose. Our energies as Churchmen, our best students, our resources might well be directed to the perpetuation of their existence, and to the refinement of their purposes, rather than dispersed in small dribbles here and there in colleges which, in these days of strenuous academic competition, have no real hope of survival except as second rate institutions developed out of ecclesiastical pride.

THE LIVING CHURCH RELIEF FUND

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The Bible in the Schools

MILWAUKEE'S superintendent of schools, Harold S. Vincent, and the president of the board of education, John Westphal, have recently come out in favor of repealing a state law against reading the Bible in the public schools. It must have been something of a surprise to them to find that opposition to Bible reading in the schools was promptly voiced not only by Jewish rabbis and freethinkers, but also by a number of Christian ministers.

The issue of Bible-reading in the schools is a perennial one, and different states resolve it in different ways. Some states forbid it; some require it; and some leave the matter to the school authorities. At its meeting in Denver last December, the National Council of Churches touched on the subject in its "Letter to the Christian People of America," saying:

"The solution of the problem [of secularism in education] lies in loyal support of our public schools and increasing their awareness of God, rather than in state support of parochial schools. The reverent reading of selections from the Bible in public school assemblies or classes would make an important contribution toward deepening this awareness."

This question is, of course, only one of the focal points in the great problem indicated by the words, "separation of Church and State." Thinking Christian people have become more and more conscious of the fact that when the principle of separation is carried beyond its proper realm, the result is a dangerous drift toward paganism and moral confusion. The State properly means the government, with its executive, legislative, and judicial branches. The school, however, is not a branch of the government; it is a different community organization engaged not in governing but in disseminating knowledge. Universal education has been judged by the government to be a necessity, and for this purpose the schools have been given certain quasi-governmental powers, but actually the state should have as little to do with the management of school affairs as possible.

The principle of separation is sometimes carried further still. Industrial corporations are not a branch of the State, yet they frequently feel themselves obligated to adopt a policy of having nothing to do with religion in order to avoid giving preference to any one religious denomination. Other corporations, including some very large ones, are following a growing opposite trend of treating religion as a proper sphere of their interest and financial assistance. Today's tax laws are such that a religious gift given directly by a corporation is often able to do three

or four times as much good for religion as a similar gift made by a stockholder from his dividend check.

In our opinion, supported by many past governmental enactments and legal decisions, this country is a Christian nation. It does not compel anyone to be a Christian, nor inflict disabilities on non-Christians; but neither does the non-Christian, whether a Jew, a Mohammedan, a Buddhist, or an atheist, have the right to block the general will to maintain our Christian heritage by means which do not give preference to any one denomination. The Bible-reading of Washington, Jefferson, and Lincoln was a vital influence in the forming of their characters; and all of us will agree that, though none of these national leaders can be regarded as a distinguished theologian, the country needs more such men.

We can, perhaps, afford to be neutral as a nation between different formulations of Biblical teaching by different Churches. But we cannot afford to be neutral toward the Bible itself nor toward Jesus Christ our Lord and Saviour.

Opposition to Bible-reading in the schools does not only come from those who favor neutrality toward the Bible and toward Christ. It also comes from some Christians, who reject the idea of watered-down, least-common-denominator Christianity and fear that a smattering of religion in the public schools will be regarded as an adequate substitute for the real thing.

The fundamentalist, for example, does not like the idea of teaching the Bible in a non-fundamentalist setting. The Catholic, whether Roman or Anglican, does not like the idea of presenting the Bible out of its context in the life of the Church.

IT IS true that religion cannot be presented in its wholeness in the public school; and yet, in our opinion, the Sunday school child who has been exposed to daily Bible-reading in the schools will be able to grasp and believe his Church's teaching much more readily than the child who has not.

Parents whose children go to schools where the Bible is not read can, however, turn the situation to their own advantage. They can institute the custom of daily Bible-reading at home, as indicated in the Family Prayer section in the back of the Prayer Book, thus getting the knowledge of the Bible not only into their children but into themselves. The problem is simply to get up ten or fifteen minutes earlier in the morning and gather the family together. After one week, the Bible and prayer session will be

normal part of the daily routine and will be found to have values for which no amount of school religious observance can be a substitute.

Family Bible-reading and family prayer will strengthen the bonds of family life itself. In the formal and frank circle of the family, the words of Scripture will not be a mere formality but something to be discussed, explained, and applied to immediate personal problems. Prayers will be better prayers if they are preceded by a few minutes of listening to the Word of God. Problems will be not personal anxieties but an opportunity for forward steps in religion and morals. And parents and children will be enabled to work together to come unto the knowledge of the fullness of the stature of Christ.

If such a daily rule is followed (and the secret, of course, is to go to bed fifteen minutes earlier at night), the question of Bible-reading in the schools will be recognized as only a part, even though it is a valid part, of the problem of bringing up a God-fearing generation.

Indian Hill

SEVERAL people have written to THE LIVING CHURCH to tell us that they do not think we have verified our facts in the story about Indian Hill, the parish in Southern Ohio where a priest of the Episcopal Church serves a joint Presbyterian-Episcopal congregation. One of these letters is published on page 10.

To set at rest the minds of those who may have doubts in the matter, we can assure our readers that we received our information not only from our own correspondent but from the Rev. Luther D. Tucker, rector of the parish; and, just to make sure that we did not make any erroneous inferences from the material we received from these highly reliable sources, we read the editorial over the phone to the Rev. Mr.

Tucker before it was printed. Mr. Tucker generously said that, while he did not agree with our opinions, he thought they were fairly stated.

A week or two later, the editor had the privilege of a somewhat extended discussion with Bishop Hobson of Southern Ohio on the relation of this subject to the statement of the House of Bishops on intercommunion. The Bishop explained to us his opinion that the Bishops' statement had nothing to do with the practice of open Communion and reminded us that before the statement was unanimously passed he had told the House of Bishops that this was his opinion. The editor diffidently remarked that the words of the statement seemed to imply the opposite, and the Bishop observed: "Yes, that's what I don't like about it."

Hardly anybody interprets all rubrics literally. Those who treat the rubric at the end of the Communion service as making reservation illegal almost invariably deny that the rubric at the end of the Confirmation service forbids open Communion, and those who interpret the former freely normally interpret the latter strictly. Beyond such rubrical and canonical interpretation, we are sure Bishop Hobson would not knowingly permit a breach of Church law.

There is, however, a certain unreality about applying canons designed for one purpose to a situation obviously not contemplated by their framers. The Presbyterian Church in the USA has a constitutional procedure for entering into federated churches at the local level. Such procedures have been tentatively sketched in proposals for General Convention but have not been adopted, for the simple reason (as we see it) that the Episcopal Church does not approve of federated churches at the local level.* There are many things not specifically forbidden in the canons which are nevertheless not permissible in the Church. One of the most noteworthy is the translation (transfer) of bishops from one diocese to another. The practice of providing parishes with a double allegiance is, in our opinion, equally unlawful even if it could be shown that the letter of no single canon or rubric has been violated.

We are reminded of the resourceful child who, when told not to step off the curb, solved the problem by lying full length in the street with his feet on the curb. This kind of compliance with the rules seems to us to miss the point of the rules. We do not desire to picture our friend and father-in-God, the Bishop of Southern Ohio, in such a posture; but he would, we think, admit, that his procedure in this matter has its unconventional aspects. From our point of view, however, it is not a question of unconventionality but of danger.

*Nearest approach to such a provision in the canons is Canon 36, which provides a way of giving episcopal ordination to a non-episcopal minister who intends to serve a congregation that does not belong to the Episcopal Church. However, this canon does not contemplate a dual ministry, and before the minister so ordained can take a parish in the Episcopal Church he must vow obedience to the Church's doctrine, discipline, and worship, thereby renouncing his former allegiance.

THE VERTICAL MOMENT

KARL Barth went strolling down the lunar valley,
The pipe of nature fuming from his teeth.
The night was graceless as a city alley,
The fallen lava hinted hell beneath.

"I am so damned, completely damned," he sang,
And struck a match to light his pipe again,
And then, in the instant glow, he saw It hang —
Shadow of Grace, light-year extended — then —

"Holy, holy, holy," and he was silent;
His knees bruised the porous veneer of stone;
The Trinity raged through his body in violent
Ballet. And once more Karl Barth was alone.

"Holy, holy, holy," he told the night,
Picked up his pipe, and fumbled for a light.

CHAD WALSH.

I Am an Episcopalian

By F. C. Neumann

THE fact that I am an Episcopalian does not mean very much to my friends but it has some meaning for me, for the Church of England constituted my first step into the world of a real faith.

Before, in Austria, I had no faith in anything, no sustaining religion, no confidence in myself or in other people. I was just a liberal Jew, knowing nothing about my own religion, skeptical about any religion, without fear of or hope for anything—a Jew persecuted by Hitler who made my life a hell and forced me to believe in something that was above me.

Could I find the faith I needed in Judaism? Definitely not! For my religious education in high school was worse than none at all. The teaching was merely mechanical, restricted to the vocabulary of the Hebrew language and to facts and dates of Jewish history. The vast treasure of Jewish faith, wisdom, and poetry got lost in the drill. My rabbi, who tried to force the subject upon us pupils for eight years, was an excellent preacher but as a teacher perfectly incapable.

I feel still aroused to anger when I think of those lessons and that obligatory attendance in the synagogue where we wasted our time. We felt bored, made fun of him and his subject, and committed sacrilege against that which should have been sacred to our hearts. I had no idea about the prophets or the psalms, the very core of Judaism.

Although my mother was a pious Jewess she failed to satisfy my intellectual demands of Judaism. My father was religiously entirely indifferent. My schoolmates and friends were agnostic. They mocked every religion. The intellectual atmosphere that surrounded me was that of cynicism and atheism. For me the sources of Judaism were entirely obscured. I was a Jew without Judaism.

I searched for Jesus and started to love Him. He gave me a faith for which I was longing. And Jesus was a Jew, too. He was born into a Jewish family. He was brought up in the faith and traditions of the Jewish people. His teachers were Jews, His primer was the Hebrew Bible. He shared in the life of the common people and dressed in the customary dress of pious Jews. His disciples were Jewish men and it was primarily to His own people that He knew Himself called to preach. The first church in Jerusalem was a Jewish Church. They were Jewish men and women who first proclaimed Jesus as the Messiah.

But all these facts, so important for

Jews, were concealed by my rabbis. I had to discover them by myself. I embraced Christianity because I wanted to be a Jew with a faith. My rabbis had failed to help me find this. In times of utter distress I stretched instinctively my hand out to Jesus. I accepted Him after long struggles and sleepless nights, in perfect ignorance of Judaism. Not until my baptism and my living with Gentiles did I get to know Judaism in the light of the New Testament. It is tragic but true that Judaism was revealed to me after I became a Christian.

You should bear in mind that in my formative age I did not receive any effective, religious teaching. The Jews in the ghettos were real Jews but we emancipated German Jews lost, by and large, the connection with the religion of our forefathers. It is a sad story. But many thousands of Hebrew Christians share my experience. We accepted Christ in longing for a faith. Nevertheless, we love our people and are proud to belong to them. Is it not wonderful to belong to the race of Jesus? I did not abandon the religion of my fathers as one abandons a sinking ship. I believe that, at all times, there were overt or secret Jewish believers in Jesus who never let that prevent them from being loyal to their race and historic destiny.

While all the synagogues were burning in Vienna I realized for the first time that man cannot live without a faith which alone can resist the forces of evil. Can you wonder that I embraced Jesus? He was my rock of love in a world of hatred. At once I felt gigantic forces streaming into my heart. But I was afraid to confess Him publicly for fear of the contempt of my Jewish friends, who spat upon baptized Jews saying:

"No intelligent Jew believes in Christ. A converted Jew wants always a bigger position. He is a traitor to his race. He is afraid to share our sufferings."

THE PROMISED LAND

But I knew in my heart they were wrong. How gladly did I share their sufferings. With them I helped to organize trains that took little Jewish children to distant countries. I shared my little bit of bread with starving Jews.

As a Jew I succeeded in getting to England and as a Jew I knocked at the door of an old, pious lady in Bristol



(a Mrs. Sharp) who knew I was a Jew. But she gave me food and shelter and loved me like her own son. Her unflinching love for every child of God regardless of race, color, and creed revealed to me the tremendous power of the Christian faith.

And this faith was the promised land for which I had been longing since my childhood. With her small pension she had plenty of trouble to make ends meet. But she shared gladly her little income with me.

Who can wonder that I embraced Christianity with enthusiasm? For now I had a faith which my rabbis failed to inspire in me. With Mrs. Sharp I went to the beautiful cathedral. At the feet of the unforgettable Dean Black I worshipped, sang, and prayed for all those who still were in the clutches of the Brown Plague. Here, for the first time, I heard English sermons and read the English Bible. It was the kind atmosphere of the whole city, of my friends, of the storekeepers around the corner that made me a Christian. There was no hatred, no persecution, no racial prejudice.

When I stepped upon American soil as an unknown immigrant, it was a little girl that called my name, seized and led me to the Christian Harbor Committee where an Episcopalian lady tucked the Bible and a dollar bill into my hands for the food of my soul and my body. For over 12 years the Episcopal Church of America guided me and deepened the meaning of my life.

I know, of course, that the doctrine of the Incarnation and its sacramental extension are central in the life and teaching of the church.

At the same time I love the Episcopalian sense of form, solemnity, rites, and beauty. I love the colorful robes of the ministers, the procession of the choir, the burning candles. I don't want to miss them. They add up to a spiritual approach of worship. For God, the creator of this harmonious universe, also loves beauty. And beautiful is the service of the Episcopal church. Therefore I enjoy wholeheartedly being an Episcopalian.

A Necessary Tool

A SECOND edition of World Christian Handbook (first published 1949) has recently appeared, according to Ecumenical Press Service (London: World Dominion Press).

Edited by E. J. Bingle and Kenneth W. Grubb, this comprises eight comprehensive articles on church developments throughout the world; church statistics from many nations; and directories of ecumenical organizations, mission and denominational agencies in many countries.

Fifteen pages are given to a survey of Roman Catholic activities, by R. P. Dumont O.P., director of the Study Centre, "Istina," Paris. Elmer G. Homighausen writes on trends in world evangelism. Paul B. Anderson, associate editor of THE LIVING CHURCH, contributes "A Review of Religion in the USSR, 1952." Richard M. Fagley interprets the Churches in international affairs for a decade, and Kenneth G. Grubb describes events in the ecumenical movement since Amsterdam.

This second edition has been hailed as an indispensable handbook for all who are interested in ecumenical activity.

No Attempt to Mislead

FLYING SAUCERS. By Donald H. Menzel. Harvard University Press. Pp. xii, 319. \$4.75.

"... Flying Saucers: Do exist; have been seen; are not what people thought they saw." Such is the author's conclusion regarding numerous reports of sightings of flying saucers.

With the exception of intentional hoaxes and practical jokes, reports of flying saucers can be explained in terms of optical phenomena resulting from reflection or refraction of light by a variety of meteorological features, such as lenses of air, particles of water, ice crystals, or differences in density, temperature, or movement of air masses, according to the author.

Many apparitions, even as far back as Old Testament times, were of the same order as current flying saucers, but they were interpreted differently, in the light of their own times. Perspective gained from such considerations in various periods of history indicates that whenever one is confronted with something entirely outside his previous experience, his understanding of the new is greatly influenced by superstition, motivation or feeling, and expectancy. The reviewer perceives a subtle relation between the influence of personal prejudice on the interpretation of physical phenomena and the effect of prejudice

on our understanding of human and divine relationships.

Dr. Menzel, in dealing with misinterpretations of flying saucer phenomena, takes the attitude that most observers do not intend to mislead but are honestly misguided in their interpretations. He does not maintain that interplanetary travel is impossible, but that there is no real evidence of its having taken place.

J. PERRY AUSTIN.

How To Do It

PRACTICAL CHURCH PUBLICITY. By Richmond O. Brown. Broadman Press. Pp. 176. \$2.25.

How can I get my church in the news? What church events and personalities make news? When should we begin to advertise a meeting? When would cards in downtown windows be more valuable than an eight-inch ad in the afternoon paper? Who should handle church publicity?

This book gives practical answers to these questions. The press officer of a large denomination has written a well-organized book, based on his wide experience in church life, and it will appeal both to priests and laymen. This book points out how few churches seem to know the extent to which they can broaden their influence in their communities through publicity. The author says: "to help build that Christian influence, many may be willing, but few are prepared."

A number of good books in this field are now available but the time is long overdue when a book written by an Episcopalian for Episcopalians should be published. A book such as this review describes is useful, but a Church of the size of ours should soon produce its own author in this field.

FREDERICK H. SONTAG.

In Brief

THE BOOK OF THE CORONATION. By Francis Hunt and Alan Lindsay. Forewords by Lord Bishop of London and Lord Mayor of London. Funk & Wagnalls. Pp. 32. \$1.50.

An attractive streamlined guide to the coronation, with many drawings in color and arrowed diagrams, showing exactly where the participants stand and what takes place at the several points in the service. (One incidental feature of interest is the evolution of the shape of the crown from Anglo-Saxon to modern times, as shown by coinage.)

For the busy person, who wants to read about the coronation in a half-hour, this handy guide available apparently in all the book stores, should fill the bill.

F.C.L.

BATS AT DUSK

WHAT is the lingua franca we shall speak,
Little bats, squeaking in circles round my boat
Now in the late dusk when the blind and meek

Track by radar all mysteries that float?

I have no wisdom that will safer guide you;
You cannot offer me the convivial bottle;
I cannot soar on swooping wings beside you;
We shall not chat of Sartre and Aristotle.

Twixt you and me the bridgeless gulf is fixed.
So *ave atque vale*, little bats.
I go to books, to get my brains more mixed;
I leave you now to nightfall and the gnats.

But love shall track your flight, triangulated
Through the apex where we were both created.

CHAD WALSH.

CENTRAL NEW YORK — "Understanding" greetings to the University of the South at Sewanee, were unanimously sent by Central New York's convention, which also urged that Sewanee's Theological School "admit qualified students without regard to racial discrimination."

Highlight of the 85th annual convention was the announcement that the Foundation Campaign, which has a minimum objective of \$300,000 for capital funds for new work, had begun with more than \$120,000 pledged.

Jerome D. Barnum, a layman of Syracuse, former publisher of the *Post-Standard* in that city, and general manager of the campaign, spoke at the convention dinner and pointed out that this figure came from a relatively limited number of people who participated in advance solicitation. The general canvass of all church families in the diocese will take place this month.

The clergy and laity gathered in Grace Church, Utica, where Fr. Stanley Gasek is rector, and heard Bishop Peabody, the diocesan, speak of the spiritual foundation of the first capital drive in his diocese in the 86 years of its existence.

Bishop Higley, suffragan of Central New York, told of two more missions which have become self-supporting parishes this year: Grace Church, Carthage, the Rev. Donald C. Schneider, rector, and Emmanuel Church, East Syracuse, the Rev. Melvin Abson, rector.

ELECTIONS. Newly elected members of the standing committee: clerical, Ellwood Hannum; lay, Raymond T. Bush. Diocesan Council: clerical, Charles Sykes, Ellwood Hannum; lay, J. Lloyd Evans.

Deputies to Provincial Synod: clerical, Leland Frye, G. C. Melling, Melvin Abson, R. B. Stott, H. W. Foreman, M. D. Lee; lay, G. P. Demler, Frederick Weymer, Robert Brannan, B. D. Spohn, H. B. Tremble, Livingston Lansing.

NEW YORK — Two days after announcing that he would resign on July 1st as rector of the Church of St. James the Less, Scarsdale, N. Y., the Rev. James Harry Price, told his congregation at a morning service that his resignation would be effective immediately. He made the second announcement after conferring with Bishop Boynton, suffragan, New York.

Fr. Price, who had served the parish ever since his ordination in 1928, has now gone on a vacation and left no forwarding address.

Priest in charge until a new rector is elected is the Rev. George F. Kempell, who succeeded the Rev. W. C. Kernan as assistant at St. James' after Fr. Kernan's deposition because of joining the Roman Catholic Church.

Mr. Kernan continues to live in Scarsdale.

SOUTH FLORIDA — At St. Mary's Church, the newest parish in Tampa, Fla., the problem of room for furniture in the sanctuary became an acute one. To make full-time use of the space taken by a permanent bishop's chair, a design for sedilia [chancel seats] was executed by Bert I. Hickman, a part-time wood hobbyist. The center section of the sedilia is much higher than the



FR. DENSMORE
A space problem solved.

two side portions and is decorated with a carved Celtic cross. This cross is removable and a copy of the mitre of Bishop Louttit of South Florida can be substituted when the bishop is present for an official visitation. When the bishop is not present, the sedilia are used for visiting clergy and attending acolytes. The Celtic cross and bishop's mitre were carved in Honduras mahogany by Edward Vogeler, another layman of St. Mary's parish. Rector is the Rev. Warren I. Densmore.

SOUTH FLORIDA — Admission of Negroes to the theological school of the University of the South was put to a vote at the convention of the diocese of South Florida [L. C., May 10th]. As a result, a resolution was sent to the university trustees informing them that the diocese of South Florida, largest in its province, favored admission of Negroes to the theological school. The resolution expressed confidence in the board of trustees, to whom it "entrusts the implementation of the Christian principle of equality of educational opportunity in the School of Theology. . . ."

Speaking at the laymen's banquet, Dr. Edward McCrady, vice chancellor of the university, stressed the fact that the action of the board was that Negroes were not to be admitted at the present time;

he said that Tennessee law barred the present admission.

Col. Paul Rusch spoke at the convention banquet telling of the work KEEP, warning of Communist infiltration, not only in Asia but in America and pointing to the ever-growing smallness of the world.

The convention passed the largest missionary budget in its history and voted in addition to provide an executive secretary who is to be a priest assistant to the Bishop.

The health of Bishop Bram, Suffragan of the diocese, has been improving since a heart attack last summer. Bishop Bram addressed the convention and stated that he has been taking appointments for confirmation since November.

Noting that the first two items in the advance work program had been completed (the building of Canterbury Chapel and Student Center at the University of Miami and the opening of Gray Inn for Older People at Davenport), the convention called for completion of the third item, \$100,000 for mission buildings by the end of 1954.

ELECTIONS. President of standing committee the Rev. M. T. Carpenter. Other members, the Rev. S. C. Fleming, the Rev. J. L. Duncan, Mr. Albert Roberts, Jr., D. B. Weller, secretary. The Rev. R. I. Brown was re-elected secretary of the diocese. Mr. Sydney G. Gray, who had served for 19 years as diocesan treasurer, was made treasurer emeritus. Mr. N. H. Bunting was elected treasurer.

INDIANAPOLIS — Big news of the convention of the diocese of Indianapolis was, of course, announcement by Bishop Kirchhoffer, diocesan, of the gift of a million dollars in securities to the diocese by "a faithful communicant of the Church" [L. C., May 10th].

"While this gift is made to the diocese without any restrictions," the Bishop said, "the first charge upon the income from the corpus of the gift is whatever charge may be necessary in the future for the support and maintenance of Christ Church on the Circle in Indianapolis."

The Bishop, addressing the convention at St. Stephen's Church, Terre Haute, asked that historic Christ Church be designated as the pro-cathedral of the diocese. This was, however, a request of the donor, he said, rather than a demand or condition of the bequest, for the donor is interested primarily in furthering the Church's advance work within the diocese.

As a pro-cathedral, Christ Church might serve as the Bishop's church of the seat for his activities. It could be a service institution for the diocese, furnishing staff members to serve in the missionary, educational, and institutional work of the Church.

One-half of the large gift has already been received; the other half will be

had early in 1954. The income accruing to the diocese will by that time amount to approximately \$30,000 per year.

Christ Church is at present self-supporting and is the parish in the diocese which contributes most to the support of the work of the diocese and the general church.

Bishop Kirchhoffer said in his address:

"The time may come when the maintenance of the physical property and provision for the continuing services to the downtown community may of necessity draw upon the income from this gift. . . . After such provision has been made, then the unexpended income from this gift may be appropriated by the bishop and council for any such religious, educational or charitable purposes as they may in their discretion from time to time determine."

As for other business of the convention: For the first time confirmations exceeded 600; full expectations were met.

1952, with a new high in missionary giving; Canterbury House in West Lafayette, new student center, was dedicated in October, made possible by a \$20,000 appropriation from the United Thank Offering. The new project of adult education was reviewed; findings will soon be published. The Church Properties committee reported that it had completed its survey of diocesan and parochial property after 12 days and 200 miles of travel.

FLORIDA—Fishermen make up most of the congregation of St. Andrew's-at-the-Sea, Destin, Fla. Destin is largely a fishing village and the people of St. Andrew's have a custom of placing the tenth fish in a separate bucket as their tithe to the Lord." It is to the congregation's tithing that the growth of the church is attributed.

The congregation recently moved into a new concrete building—valued at \$30,000, in its partially completed state. The old wooden structure that they had used for 20 years was the first Episcopal church in Destin. It will now be converted into a parish house.

The preacher for the opening service of the new church, the Rev. Henry Bell Hodgkins, D.D., prefaced his sermon by telling the largely fisherman congregation that he was bringing "coals to Newcastle" in preaching on fish. Dr. Hodgkins used as illustration the salmon fish of the Northwest and their struggle for survival and continuation of the species.

The first clergyman to minister regularly to the people of Destin was the Rev. Randolph F. Blackford, now of Calladega, Ala. He was brought to Destin in 1927, over a wagon road through sparsely settled pine woods, by the then new Bishop of Florida, the late Rev. Frank Juhan. He returned

to St. Andrew's for the opening of its new building and again visited with Clement Taylor, who was largely instrumental in the settlement of the Episcopal Church in Destin, and with Mrs. Isabelle Maltezo in whose home church services were conducted for many years. Present vicar is the Rev. Johnson H. Pace, Jr.

LONG ISLAND — A pioneer in the field, the diocese of Long Island is celebrating the 50th anniversary of its department of Christian social relations. Commenting on the golden jubilee, the Rev. Gregory Mabry, D.D., director of the department said:

"Our diocesan convention in 1903 by resolution and two years later by canon established the first social service committee in the Episcopal Church, even anticipating such action by the National Council by eight years. . . . As early as 1907 [the department] paid the salary of the first probation officer—another first—in rehabilitating persons guilty of delinquency. Following its activities in relief work in World War II, it spearheaded the founding of the Stuyvesant Community Center, Inc. More recently it has made notable contributions by its investigation, study and influence in combating the narcotic evil.

"The department maintains chaplaincy service in all hospitals, including those of the mentally ill, on Long Island, and now finds itself faced with a new and mounting task—the problems of the aging. The department has made a unique contribution to social service organization by setting up county committees to cooperate with social agencies in the four counties of the diocese of Long Island."

VERMONT — For years St. Michael's Church in Brattleboro, Vt., has been dwarfed by its proximity to a more massive Town Hall. It has been partially hidden behind a hedge and two tall trees and, although located practically in the very center of the town, has often been overlooked by both residents and strangers. Today that has all been changed and there is more conversation in the community about this church than almost any other matter.

Moving of the small brick and timber building from the spot where it was erected some 94 years ago—on a site previously occupied by a tavern—led the town of Brattleboro, 12,000 strong, to unofficially vote to hold a holiday during the moving process.

The old property has been sold to a group of Boston investors for \$75,000. A new and much larger site which will provide ample space for church, parish house, and rectory, and also a large parking lot, has been purchased five blocks north of the present location for \$5,000. The difference in the two amounts will

be used for moving the church, making a number of major repairs to the structure itself, and to the organ; as well as the erection of parish house and rectory.

W. N. CAR. — The Episcopal Church in Western North Carolina is on the map—a vacation map showing the location of all parishes, missions, schools, and conference centers, with the hours of services, within its borders.

Borrowing the idea from the diocese of Maine, which is also a great vacation and tourist center, Western North Carolina has printed 5,000 copies of the highway map, which it will distribute through hotels, tourist courts, Chambers of Commerce, summer camps, Automobile Associations, Tourist Associations, and local parishes.

LOUISIANA — A workshop for lay readers of the diocese of Louisiana will be held in Baton Rouge on May 26th. This will be the first conference of its kind in the diocese.

The speech department of Louisiana State University is preparing mimeographed exercise sheets and recording interesting and illustrative material for use by the men. The chaplain at the Episcopal Student Center at L.S.U., the Rev. Leonard E. Nelson, says:

"The laymen will be mightily impressed by what these people are doing and what they will see at the conference. I have hopes that next year will see a three-day training institute based largely on the desire of the laymen who will have been impressed by the good they will get from this special training. Of course, we hope to impress them with the seriousness of it from the religious point of view. . . . More and more, the devotion of the laymen is being impressed on those clergy who have eyes in their heads."

HONOLULU—Bishop Kennedy opened the new building of St. Clement's Parish with prayers of dedication on Palm Sunday. Built at a cost of \$70,000, the new building contains seven large brightly lighted class rooms and two sets of apartments for curate and sexton.

NEWARK — St. Mary's Memorial Church, Haledon, N. J., has a trust fund of some \$7,500 which is being set aside as a building fund, as a result of a legacy received from the late Warren W. York. The Rev. Gordon Jones is rector.

NORTHERN INDIANA — On the Sunday when daylight saving time went into effect in Hammond, Ind., a number of people arrived late for the service at St. Paul's Church there. That day, parish organist James W. Biggers, Jr., chose to play, for the prelude, Bach's "God's Time is Best."

COLLEGES

Theology Institute

Scholars from all over the northeast will attend the Fourth Annual Institute in Theology for College and University Faculty Members at Trinity College from June 10th to 16th.

The Institute was first held at Hamilton College in 1950, as an experiment in providing an opportunity for Christian faculty members to deepen and expand their Christian commitment.

The Institute will have as teaching faculty this year:

Dr. J. V. Langmead Casserley, professor of Theology at General Theological Seminary; Dr. Robert C. Dentan, professor of Old Testament at the Berkeley Divinity School; and Dr. Thomas S. K. Scott-Craig, professor of Philosophy at Dartmouth College.

New Chapel at SMU

From England and from New England, from Colorado and from Eldorado, from towns and campuses near and far, Churchmen and educators, artists, architects and artisans, parents and friends came to Dallas, Texas, to share in one part or another of the consecration festival, May 5th to 7th, for the impressive and significant Episcopal Collegiate Chapel of St. Alban, at Southern Methodist University.

St. Alban's is the first collegiate chapel to be consecrated in the diocese of Dallas, according to the chaplain, the Rev. Canon Curtis W. V. Junker.

Canterbury Club meetings began at SMU before 1947, and Canon Junker and other local clergy agreed with students that remoteness from local parishes made a weekday Communion on the campus advisable.

FRAME HOUSE DONATED

In September 1949, 15 of the 400 Episcopal students at SMU met with Bishop Mason of Dallas and other Churchpeople to explain the urgent need for an Episcopal Collegiate Center. That same year a Dallas Churchman donated a two-story frame house across from the campus. Two of the first corporate Communion services jammed the entire first floor of the house. The donated house was made a diocesan institution and Canon Junker became resident chaplain and diocesan director of college work.

The need for an enlarged chapel became increasingly evident. In 1951 Dallas architect William Hidell offered professional assistance, and then came an anonymous gift of \$25,000. The contract was given to Hawley Brothers,

two recent SMU students and members of the Church of the Incarnation, Dallas. Ground was broken on Passion Sunday, 1952, for the \$58,000 chapel, and on the Feast of the Annunciation that year Bishop Mason placed the cornerstone and Abbey Stone from St. Alban's, England. In June, 1952, remodeling of the Canterbury House was undertaken.

FIRST WEDDING

In August, 1952, the first wedding—of a young couple who had been baptized and confirmed through Canterbury Club activities—took place before the new stone altar.

The chapel was consecrated on May 7th.

When Canterbury House at SMU was dedicated two years ago, the first Canterbury Festival featured the late



ST. ALBAN'S
Circular altar bathed in light.

Dom Gregory Dix, liturgical scholar and educator from Nashdom Abbey, England. The cloister cross, "Calvary in Oak and Bronze," by Josephine Vascocellos, blessed during the recent festival, is a tribute to Dom Gregory and another priest-liturgiologist, Valentine Junker, father of the chaplain.

At the 1953 festival Dr. J. V. Langmead Casserley gave the Canterbury lecture "Society, the University and the Altar" and Dr. Thomas S. K. Scott-Craig gave the association of faculty Churchmen address "the Sacred and the Secular—a Fruitful Tension in American Culture." For Dr. Casserley it was his first visit to the Southwest since his acceptance of the chair of professor of dogmatic theology at the General Theological Seminary.

In addition to the two lectures and the regular services there was a dedicatory organ recital followed by Evensong.

One of the newly confirmed and highly talented graduate students was at the console of the distinctive Classic Organ, especially built in Holland and America.

The chapel is of distinctive architecture with the free-standing circular stone altar under a lantern tower bathing the Omega shaped sanctuary in light.

Top Rating for Sewanee

The University of the South is the only institution in the deep South to receive a top rating by the Ford Foundation in a recent survey designed to learn which American undergraduate institutions "are most fruitful in the present-day production" of young scholars.

Among the top 35 institutions graduated the records of their younger graduates, Sewanee was above Cornell, Columbia, Vassar and Smith, and below Princeton, Harvard, Yale, and Kenyon.

Johns Hopkins, the only university south of the Mason-Dixon line listed in the first 35, had about the same rating as Sewanee.

The Fund for Advancement of Education, which conducted the survey for the Ford Foundation, defined a "young scholar," for the purpose of the study as one who had earned the Ph.D. or government or private fellowship or other post-graduate distinction.

If the three-year bachelor of divinity degree had been considered in the survey, and not only the Ph.D., then Sewanee's comparative record might well have been much higher. At all events the University of the South stood above all of its familiar Southern rivals—Vanderbilt, Davidson, Washington and Lee, Virginia, Southwestern, etc.

All other sections of the nation, except the deep South, have several institutions in the first 35.

Clergy Consultants

Notre Dame University has received a grant of \$25,000 from the Ford Foundation to finance a survey in which the place of theology and philosophy in the humanities program is being evaluated. Among the consultants for the survey and who spent a recent weekend at Notre Dame were two Episcopal priests—Canon Bernard Iddings Bell who is the Episcopal chaplain at the University of Chicago and the Rev. Dr. Arnold Nash, professor of the History of Religion at the University of North Carolina.

The other consultants were: Dr. A. C. Pegis, director of the Medieval Institute in Toronto, Professor Jacques Maritain, the eminent French philosopher, and Dr. George Schuster, President of Hunter College, New York.

DEATHS

...eternal grant unto them, O Lord, and let light perpetual shine upon them"

Frank S. Patterson, Priest

The Rev. Frank S. Patterson died April 13th at his home in Williamsville, N. Y. He was taken ill the morning before.

He had served Calvary Church in Williamsville since 1940, first as priest-in-charge and then as rector. During the past year a new church was erected and a financial campaign for the erection of a parish house for the expansion of the parish was opened three days before death.

FORMAL STUDIES

His formal studies for the ministry were undertaken at St. Stephen's College in 1927 and Nashotah House in 1930.

Before coming to Calvary Church he served as assistant priest in the Wyoming-Genesee Missionary district, New York, and as dean of the Genesee Diocese, diocese of Western New York. In Western New York he has also served on the department of missions, religious education, social service, and a member of the standing committee. He was popular in young people's work and had been dean of the diocesan Young People's Fellowship Conference and director of diocesan youth work. He is survived by his wife, Frieda.

T. Tertius Noble

Dr. T. Tertius Noble died on May 4th at his home in Rockport, Mass. Funeral services were held in St. Mary's Church, Rockport, on May 6th.

Tertius Noble was born in Bath, England, May 5th, 1867. His father was musical, and the boy was permitted to have school, where music was not taught, and to study music, which he loved. Before he was ten years old, he was able to accompany his father on the piano in such works as Bach's Preludes and Fugues. He was graduated from the Royal College of Music in London; and was organist at Trinity College, Cambridge, and in several churches, before becoming organist and choirmaster at Ely Cathedral in 1892. He remained at Ely until 1898 when he became organist and choirmaster at York Minster — the highest such position in all Eng-

land. In 1913, he came to St. Thomas's Church, New York, where he stayed as organist and choirmaster until his retirement in 1943. Archbishop Lang, while Archbishop of York, had urged him to take this step.

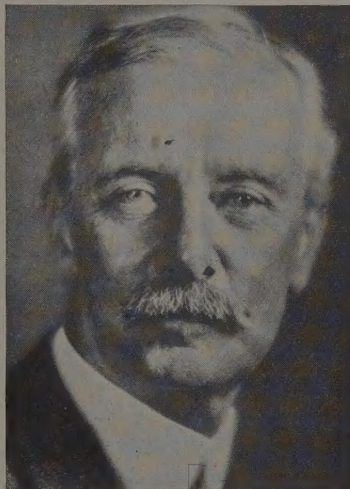
FOUNDED ST. THOMAS CHOIR SCHOOL

He founded the Choir School at St. Thomas's, first in a rented building, and continued it in a fine school building, the gift of interested persons. He heard before he died of the still newer and much larger building now erected for the Choir School. He brought the music at St. Thomas's to its present high standard.

Dr. Noble composed Masses, chorales, anthems, and numerous hymn-tunes. He has as many hymns in the Church Hymnal as Bach himself. He conducted the New York Symphony Orchestra, and was called back to England to conduct the music for the York Musical Festival of its 1000th anniversary. His "Introduction and Passacaglia" was given by the New York Philharmonic-Symphony in 1940. He was an examiner and member of the National Council of the American Guild of Organists, and President of the National Association of Organists.

SURVIVORS

Dr. Noble is survived by his wife, the former Miss Meriel M. Stubbs, daughter of the former Bishop of Truro; and by a son, Philip Raymond Noble.



DR. NOBLE
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PARISH LIFE

LOUISIANA

No Skiddin

A bright, pink card printed in green ink is being used to help persuade people to go to church. The color, though, is not important, says Mr. S. C. Strausser, whose idea the cards are. "Red, yellow, green, or purple, it makes no difference, just so it does not resemble the proverbial white calling card." The message [see cut] is "No Skiddin. Let's go to Church."

The rector of Mr. Strausser's parish [Grace Church, Monroe, La.], the Rev. John M. Allin, suggests that the next

NO

SKIDDIN'!

Let's

Go to Church

time some cards are printed the name of the church be included.

The idea, says Mr. Strausser (who is in the outdoor advertising and poster business) is "to remove the message from classification of interest to enthusiasm." Quoting Walt Mason he says:

"He who whispers down the well
"About the goods he has to sell
"Will not reap the golden dollars
"Like he who climbs the tree and
hollers."

Mr. Strausser does not take orders for the cards, but he says there is no copyright on them and anyone may have about 500 of them made for about \$5.50.

WASHINGTON

Certificate of Thanks

A certificate of appreciation, specially printed and signed by the rector, and the senior and junior wardens, was awarded some 70 parish members of St. Columba's Church, Washington, D. C., at the annual parish meeting. It was a new gesture of appreciation to officers of the church and parish organizations, the organist and choir director and choristers, Church School officers and teachers. The rector, the Rev. C. Randolph Mengers, in making the presentation told the parishioners that each individual member of the various organizations of the church was recognized through the award to officers. It was received as a happy surprise far more effective than the sometimes perfunctory resolution of thanks for service.

CHANGES

Appointments Accepted

The Rev. Carington R. Cariss, formerly rector of the Church of the Good Shepherd, Woodstock, Ont., is now rector of St. Thomas' Church, Buffalo. Address: 237 North St., Buffalo 1.

The Rev. E. Otis Charles, formerly curate of St. John's Church, Elizabeth, N. J., is now charge of St. Andrew's Church, Beacon, N. Y., and St. Mark's, Chelsea. Address: 17 South Ave., Beacon.

The Rev. Eric G. Ericson, who had retired, is now rector of St. James' Church, W. stock, Vt.

The Rev. Hans Frei, head of the department of religion of Wabash College, Crawfordsville, Ind., will on September 1st become associate professor of theology at the Episcopal Theological Seminary of the Southwest, 2607 University Ave., Austin, Tex.

The Rev. Howard Spencer Hane, formerly rector of Zion Church, Colton, N. Y., and assistant rector of Trinity Church, Potsdam, is now devoting time to Zion Church, where he is rector.

The Rev. Robert C. Hubbs, rector of St. Andrew's Church, Newark, will on July 1st become associate rector of Christ Church, St. Paul Chase Sts., Baltimore.

The Rev. Timothy C. Pickering, formerly assistant of Trinity Church, Columbus, Ohio, is now rector of St. Michael's-in-the-Hills, Toledo. Address: 3499 Brookside Rd., Toledo 6.

The Rev. Perry H. Smith, formerly archdeacon of the diocese of Oregon, with residence in Clallam, Ore., is now rector of St. Mary's Church, Eugene, Ore. Address: 166 Thirteenth Ave., Eugene. A new rectory at 2065 University Ave. will be ready on about August 1st.

The Rev. Stuart M. Stewart, formerly vicar of St. Michael's (Indian) Mission, Fruitland, N. M., is now rector of St. John's Church, Chicago. Address: 3905 N. Kenneth, Chicago 41.

The Rev. Harry W. Vere, formerly rector of Trinity Church, Fredonia, N. Y., is now rector of the Church of the Ascension, Buffalo. Address: 24 Linwood Ave., Buffalo 9.

The Rev. Walter Y. Whitehead, formerly rector of St. Mary's Church, Mitchell, S. Dak., will June 1st become rector of St. Thomas' Church, Greenville, R. I.

The Rev. Charles William Wilding, formerly rector of St. Matthew's Church, Wilton, Conn., is now rector of St. Martin's Church, Providence, R. I. Address: 50 Orchard Ave., Providence.

The Rev. Dr. Richard Hooker Wilmer, chaplain of the University of the South, Sewanee, Tenn., will on July 1st become minister to Episcopal students at Yale University, New Haven, Conn.

Armed Forces

The Rev. Eugene L. Nixon, who resigned recently as rector of the Church of the Good Shepherd, Columbia, S. C., after an extended period of illness, may be addressed until July 31st at the Office of the Post Chaplain, Camp Gordon, Ga. He is a chaplain with the rank of colonel. His permanent address will remain: 1614 Woodward Dr., Columbia 5, S. C.

Chaplain John C. Ruback has had a change of address from 301 to 358, Unit 1. Address: HQ 999, AFA Bn, APO 358, Unit 1, c/o P. O. San Francisco.

The Rev. John H. Stipe, rector of Christ Church, 620 G. St. S. E., Washington, will leave August 1st to enter the Chaplain Corps of the U. S. Army with the rank of Captain. The Rev. Mr. Stipe served for three years during the World War as a line officer in the Army. Before entering the ministry he was chief of the Social Service Bureau of the U. S. Veterans Administration in Washington.

A former social service worker, the Rev. Mr. Stipe promoted a slum clearance program in the neighborhood of Christ Church through which eight unsightly lots back of the parish property were cleared to become a neighborhood playground. He has also been active in the diocesan department of social relations.

Resignations

The Rev. John G. Magee, who has been minister

Episcopal students at Yale University, New Haven, Conn., will retire because of age.

The Rev. James Harry Price, rector of the Church of St. James the Less, Scarsdale, N. Y., died as rector last month. After a vacation abroad, Fr. Price hopes to continue his ministry in the field of education.

Fr. Price came to Scarsdale after his ordination to the diaconate in 1928. He has been rector since 1935. The parish observed its 100th anniversary two years ago, erecting a new building and cloister to connect the church and church house and to provide space for growing parish activities.

Changes of Address

The Rev. Ernest S. Bartlam, who recently announced his retirement as rector of St. Mary's Church, Eugene, Ore., may now be addressed in Spokane, Ore.

The Rev. Rolf Lyshoi, of the Church of Sweden, formerly chaplain interne at Greystone Park Hospital in New Jersey, may now be addressed at General Theological Seminary, Chelsea Square, New York City.

The Rev. David Pierce-Jones, retired priest of

the diocese of Los Angeles, may be addressed at 242 Arnold Ave., Winnipeg, Man., Canada.

Ordinations

Deacons

Central Brazil: Jose Silvado Bueno was ordained deacon on April 13th at the Church of the Epiphany, Washington, by Bishop Bentley, Vice-President of the National Council, acting for Bishop Melcher of Central Brazil. Presenter, the Rev. Leland Stark; preacher, the Rev. W. A. Clebsch. The ordinand will begin his work as minister in charge of St. Mark's Parish, Santos, S. P., Brazil, on about August 1st. For the past year he has been a special student at the Virginia Theological Seminary.

Kansas: James David McCallum, III, was ordained deacon on April 25th at Trinity Cathedral, Trenton, N. J., by Bishop Gardner of New Jersey, acting for the Bishop of Kansas. To graduate in June from the Philadelphia Divinity School; to work in the diocese of Kansas.

Massachusetts: James J. English was ordained deacon on April 25th by Bishop Gardner of New Jersey, acting for the Bishop of Massachusetts, at Trinity Cathedral, Trenton, N. J. Presenter, Canon Raymond Miller. After graduation from the Philadelphia Divinity School, the ordinand will be curate of the Church of St. Uriel the Archangel, Sea Girt, N. J.

Northern Indiana: Glen Edgar McCutcheon was ordained deacon on March 22d by Bishop Mallett of Northern Indiana. Presenter, the Rev. G. C. Brittain; preacher, the Rev. R. D. Taylor.

Quincy: Theron Rex Hughes, Jr., was ordained deacon on April 27th by Bishop Essex of Quincy at Grace Church, Galesburg, Ill. Presenter, the Rev. J. N. Taylor; preacher, the Rev. D. F. Hoernsman. After graduation from Nashotah House, the ordinand will on July 1st become assistant of the Cathedral of St. John, Quincy, Ill.

Rhode Island: Ralph Ernest Hutton was ordained deacon on April 25th by Bishop Bennett of Rhode Island at the Cathedral of St. John, Providence, R. I. Presenter, Canon A. R. Roebuck; preacher, the Rev. H. L. Hutton. To be assistant of St. Paul's Church, Syracuse, N. Y. Temporary address: 340 E. Fifty-Third St., New York.

Southern Virginia: Carlos Abra Loop was ordained deacon on February 28th by Bishop Gunn of Southern Virginia at St. Andrew's Church, Warwick, Va. Presenter, the Rev. P. H. Kratzig; preacher, the Rev. C. H. Harrison. To serve Emmanuel Church, Powhatan, and churches at Amelia, Grubb Hill, Huguenot Springs, and Fine Creek Mills.

Upper South Carolina: Herman McGolrick Kenickell, Jr., a special student at the Virginia Theological Seminary, was ordained deacon on March 28th by Bishop Gravatt of Upper South Carolina. Presenter, the Rev. E. H. Weston; preacher, the Rev. C. C. Satterlee. Address: 1614 N. Stafford St., Arlington 7, Va.

Western Massachusetts: Douglas James Berndt was ordained deacon on April 25th by Bishop Lawrence of Western Massachusetts at Christ Church, Fitchburg, Mass. Presenter, the Rev. Dr. A. V. Bennett; preacher, the Rev. William Berndt, uncle of the ordinand. To be curate of Trinity Church, New Haven, Conn. Address: 53 Wall St.

Deaconesses

Deaconess Alice Reynolds, formerly serving St. Alban's Mission, Yerington, Nev., is now in charge of St. Clare's House, Upper Red Hook, N. Y.

Laymen

Miss Marie Theresa Scudder, who was for 11 years dean of women at Russell Sage College, Troy, N. Y., is now directress of the Evergreen Home at Morrilton, N. J.

Mr. B. C. Howard, treasurer of the diocese of West Missouri for more than forty years, is now chancellor. He succeeds Mr. Richard K. Phelps, who has had to resign as chancellor because of time-taking duties as Jackson County prosecutor.

Other Appointments

The Rt. Rev. Dr. William Scarlett, Retired Bishop of Missouri, was recently elected president of the Ministerial Alliance of Greater St. Louis.

CLASSIFIED

POSITIONS OFFERED

ACTIVE CLERGY 25-40 years for boys' Mountain Camp in New England for July and August. One or two month arrangement. Reply Box C-878, The Living Church, Milwaukee 2, Wis.

WANTED: experienced organist, choirmaster, salary \$2000 plus apt. (utilities furnished) and extra fees averaging \$500 annually. 25 rank Moller Organ, new 1945. Part-paid choir. Opportunity for teaching. State training, experience, and denomination. Write St. Anne's Parish, Annapolis, Maryland.

WANTED—A mature Churchwoman needed immediately as dormitory matron in school for girls, ages 12 to 18. Reply Box M-879, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

ORGANIST AND CHOIRMASTER — Prayer Book Churchman; Bachelor of Music degree; experienced in Anglican and Plainsong chanting; Boys' choirs and recitals. Desires full time position in Cathedral or large parish. Reply Box B-877, The Living Church, Milwaukee 2, Wis.

PRIEST—Age 42, Married, College and Seminary Graduate. Good Preacher. Prayer Book Churchman. Salary \$4,000 and house. Good references. Desires Parish in Provinces I, II, or III. Reply Box B-874, The Living Church, Milwaukee 2, Wis.

PRIEST: Capable, experienced, Prayer-Book Churchman, available for Moderate Parish. Locum-Tenancy terminated by Rector's return. Excellent references. Salary \$4,000 plus Rectory. Reply Box K-875, The Living Church, Milwaukee 2, Wis.

CLERGYMAN desires duty for either July or August in New England. Northern Pennsylvania or Northern New Jersey. Use of rectory or living quarters. Reply Box C-876, The Living Church, Milwaukee 2, Wis.

PRIEST, M.A. degree, married, middleage, desires parish or missions. Correspondence invited. Reply Box F-870, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIR DIRECTOR available. Highly trained. Experienced with mixed choirs. Experienced and interested in serious junior choir program. Organ recitalist. Excellent references. Reply Box G-872, The Living Church, Milwaukee 2, Wis.

ORGANIST AND CHOIRMASTER, Churchman, B.S., available. New England. For qualifications Reply Box H-880, The Living Church, Milwaukee 2, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

SUMMER CAMPS

CHICKADEE, GROTON, N. H., 40 Girls 5-17; 40 Boys 5-14. All land and water sports. Private lake. Modern cabins with toilet and bath. A word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements; plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word (first 25 words; 7½ cts. per additional word). (E) Church Services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

CLASSIFIED

BOOKS

OLD AND NEW BOOKS: Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology. Send for list. Books are cheaper in England. Mitchell, 29 Lower Brook St., Ipswich, England.

ALTAR GUILD MANUAL, Diocese of Dallas, 2d Edition, \$1.00 plus postage. Recommended by National Committee of Diocesan Altar Guilds. Available at Canterbury Book Store, 5100 Ross Ave., Dallas 6, Texas.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robinson, 1755 Broadway, New York City.

GUEST HOUSE

ELIZABETH'S HOUSE, Mount Sinai, Long Island. A religious guest house for women. With grounds of the Poor Clares, a contemplative community of Sisters in the Episcopal Church. For information address: The Reverend Mother, P.C. St. Clare's Convent, Mount Sinai, L. I., N. Y.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

CHURCH GOODS. Handbook for Altar Guilds. 2c. Church Embroidery and Church Vestments; complete instruction, patterns \$7.50. Miss Mackrille, W. Kirke, Chevy Chase 15, Md.

IRISH LINENS: Outstanding qualities of all Irish church linens by the yard. Silk embroidery and transfer patterns. Plexiglass Fall Foundation—\$1.00. Free Samples. Mary Moore, Box 1-L, Davenport, Iowa.

IRISH LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 Chicago St., Elgin, Ill.

IRISH LINENS BY THE YARD: Fine Irish Linens made for us in Belfast. Transfers, patterns for vestments, Nylon. Free samples. Mary Fawcett, Box 325-L, Marblehead, Mass.

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EVERYWHERE

(SEE LIST BELOW)

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, rem
Sun Masses: 8, 9:15, 11, Daily 9, ex Tues & Fri 7.
MP 8:30 & Ev 5:30 Daily
C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri Sat & HD 9:30; 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

STAMFORD, CONN.

ST. ANDREW'S Rev. Percy Major Binnington
Washington Ave.
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &
Fri 9; C Sat 5-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book days 7 & 12
Noon; C Sat 5-6

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;
Also Wed 6:15; Also Fri (Requiem) 7:30; MP
9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30,
7:30-8:30 and by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (Ashmont Station) Dorchester
Rev. Sewall Emerson, r; Rev. Donald L. Davis
Sun 7:30, 9, 11 (Sol), EP & B 5; HC daily 7;
Wed & HD 10; EP 5:45; C Sat 5-6, 8-9

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11
MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat
& Ev, 8:30 & 5 (Choir ex Mon). HD 8:45 Cho HC;
Wed 10 HC

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser,
4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12; Wed Healing Service 12

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS' Rev. Roeliff H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs;
12:10 Noonday ex Sat.

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8,
Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri
HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Rev. Robert C. Hunsicker, v
Broadway & Fulton St.
Sun Music Broadcast CBS 9, HC 10; Daily MP
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by
appt

CHAPEL OF THE INTERCESSION

Rev. Joseph S. Minnis, D.D., v
Broadway & 155th St.
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL Rev. Paul C. Weed, Jr., v
487 Hudson St.
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05; Also Tues 7
Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson
3105 Main at Highgate
Sun Masses 8, 10 (Sung), 11:45, Ev & B last Sun
Daily 7, Thurs 10; C Sat 7:30-8:30

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry
Rev. Darwin Kirby, r; Rev. George F. French,
Rev. John M. Mills, Assts.
Sun 8, 9, 11, H Eu, 9 Family Eu & Com Breakfa
9 Sch of Religion and Nursery, 11 Nursery; D
Eu 7 ex Mon & Thurs 10; HD 7 & 10; D
MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekday
ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, 1
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12,
5:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oak
Sun Mass with ser 10:30; Int & B Fri 8; C F
& by appt

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chas
Sun HC 8, Family Service 9:15, MP 11; HC Tue
Fri 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborn
Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays as anno; C appt

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch,
Sun Mass 8 (Daily as anno, HD High 12,
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as an
C Fri 12, Sat 12 & 7

KEY—Light face type denotes AM, black face
PM; addr, address; anno, announced; appt,
appointment; B, Benediction; C, Confessor
Cho, Choral; Ch S, Church School; c, curat
d, deacon; EP, Evening Prayer; Eu, Eucharist
Ev, Evensong; ex, except; HC, Holy Communion
HD, Holy Days; HH, Holy Hour; Instr, Instru
tions; Int, Intercessions; Lit, Litany; Me
Matins; MP, Morning Prayer; r, rector; S
Sermon; Sol, Solemn; Sta, Stations; V, Vesp
v, vicar; YPF, Young People's Fellowship.